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THE CHURCH'S TRADITIONAL FOSTERING OF STUDY OF THE SACRED WRITINGS

ADDRESS OF THE MOST REVEREND J. C. MCGUIGEN, D.D., ARCHBISHOP OF TORONTO, AUGUST 27, 1940.

It is with sincere joy and unalloyed pleasure that I extend to you, one and all, a most cordial welcome to Toronto. You are welcomed by your brother priests of Toronto for whom I have the honour to speak as their head, first of all because you belong to the greatest, the noblest and the friendliest brotherhood in all the world, the fraternity of the Priesthood of Jesus Christ. We welcome you too as biblical scholars, charged to continue in America the great tradition of scriptural learning and scholarship and that sacred love for the Word of God which the Church has never tired of impressing upon her sacred ministers.

Until recently, we had naturally looked to the Catholic seminaries and universities of Europe as the centres of research and of profound erudition in the various departments of the ecclesiastical sciences. And now that Europe is so tragically involved in the awful welter of war, with her seminaries, universities and institutes closed, and with an uncertain future, it seems altogether providential that the clergy of America are forming themselves into associations for research and profound scholarship in the various fields of ecclesiastical science and of mediaeval studies.

Among these studies surely none is more important than that of the written and inspired word of God—these letters from the pen of the heavenly Father to His children still on the lonely journey to the eternal home and Fatherland. The Church has ever shown her keenest interest in the study of the Sacred Writings—so much so that without her jealous watchfulness and persistent solicitude the Bible would have altogether disappeared or have come to us only in multilated form.

By the admirable care of the priests and monks of the first ages, by her sane laws and stimulating encouragement, the Church has shown herself solicitous that "the celestial treasures of the Sacred Books so bountifully bestowed upon man by the Holy Spirit should not be neglected." She has interwoven her sacred texts with her Epistles and Gospels into the Sacred Liturgy of the Mass; she has prescribed that considerable portions be read in the Divine office of the sacred psalmody; she has decreed that the Gospel be preached to all her children on Sundays and Holy Days. Moreover, from the beginning, all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to the Scriptures.

Among those we may mention: (1) Immediate disciples of the Apostles—St. Clement of Rome, St. Ignatius of Antioch, and St. Polycarp. (2) Early Apologists like St. Justin and St. Irenaeus, who in defence and commendation of the Faith, drew faith, strength and unction from the word of God. (3) The Catechetical and Theological Schools of Alexandria and Antioch, where reading, interpretation and defence of the Sacred Word was the chief concern. (4) Then follow the laborious studies and admirable learning of the Fathers, "the Golden Age of Biblical Exegesis," Clement of Alexandria, St. Cyril, St. Basil and St. Gregory, St. John Chrysostom, followed by St. Augustine and St. Jerome, the greatest doctor, as set forth in the prayer of the missal, *"in exponendis Sacris Scripturis Doctorem Maximum."* It was St. Jerome who said that to be ignorant of the Scriptures was to be ignorant of Jesus Christ.

In His Encyclical letter, *Providentissimus Deus,* Pope Leo XIII, traces the studies of the sacred text down to his own day and shows that at no period of the Church's history did the Church relent in her love for these inspired writings which, having been written under the inspiration of the Holy Ghost, have God for their author; and not only gave a definite impulse to the study of the sacred writings and outlined the methods and means to be used, but also particularly recommended associations such as yours for the advancement of scriptural knowledge.

You are, therefore, following a great priestly tradition blessed by the Church in promoting the study of Sacred Scripture in the seminaries and Catholic universities by those preparing for the Sacred Ministry. You are doing a noble work in preparing popular and more understandable texts of the Sacred Gospels. It is greatly to be desired that our Catholic people, no less than the clergy, become more and more imbued with the content of the Bible, particularly the New Testament. Our non-Catholic friends, even with their lack of fundamental religious conviction, often put our Catholics to shame by their superficial knowledge of the Bible, and though the devil may quote Scripture to suit his purpose, our lay leaders must be equipped to defend and commend our Holy Faith by a current knowledge of the Gospels and Epistles, particularly of St. Paul, wherein may be found the most convincing proofs of the establishment of the Church—so important and so necessary for popular apologetics of which every well-instructed Catholic should be the exponent.

From my heart, I wish you a most hearty welcome, a pleasant and profitable stay in Toronto, and may the Holy Spirit who inspired the Sacred Word, guide and direct you in its study and diffusion. Finally, may the blessing of which the Psalmist sings descend upon you:

Beati qui scrutantur testimonia ejus
In toto corde suo exquirant eum.

PRESIDENTIAL ADDRESS

TORONTO, AUGUST 28, 1940.

As we assemble for our fourth national meeting, the Church is confronted by one of the most threatening crises in its age-old existence. The old political order is everywhere disappearing or being threatened with destruction, and in its place there comes into being a new political order which is far from reassuring.

Under the old order the Church was at least permitted a certain freedom of action. Her work was hindered and hampered, it is true, on every side. The fierce attacks of rationalism and anticlericalism obscured her teachings and thousands upon thousands of her children were either robbed of their faith altogether or suffered a great weakening of their loyalty to Christ and His Church.

But the Church was free to expound, to spread and defend her teachings, thus ensuring the preservation of the faith for the majority of her children and begetting respect, if not winning the allegiance, of those other sheep who were not immersed in bigoted prejudice.

But under the new order now prevailing in such a large part of the world, the Church no longer enjoys this freedom of action. She is forced to see her newspapers and periodicals suppressed; her schools and universities closed; and even her apostolate as exercised within her church buildings greatly hampered in one way or another. Attempts are made by government agencies to replace the old religion of Christianity with an idolatrous religion of state absolutism. The State, arrogating all powers to itself, seeks to control not merely the civic and political activities of the individual, but his religious activities as well, while attempting to shape, to the exclusion of any organized religious body, his faith and theological concepts and convictions.

This new theory may be styled irrational racism, or nationalism, based on the myth of racial superiority. It practically deifies the state. Its chief weapons for conquest are no longer reason and argument but force and lying propaganda. It ruthlessly suppresses any views not in accord with its own; it unhesitatingly condemns and persecutes other supposedly inferior racial groups; whips its people into a frenzied fanaticism of race idolatry; silences and enslaves other racial groups. The education of the children is taken over by the government which from the tenderest age indoctrinates them with its own pernicious, often openly antichristian ideas. Attendance at church services, although not forbidden, is rendered practically impossible for the young, who are forced on Sundays at the time when Church services are being held, to attend some state function or youth organization activity. If parents are to impart the saving doctrines of Jesus Christ to their children at all—and against such obstacles it is practically impossible to do so effectively—it must be done in the privacy of the home.

It would seem then that the last outpost of liberty, of religious tolerance, apart from sorely harassed British Isles, apart from wounded and weakened Spain just recovering from a fierce and prolonged civil war, and apart from tiny though far from insignificant Portugal is to be found in the two Americas of the Western Hemisphere. And consequently while Europe, the seat of ancient Christian culture, and for so many centuries practically the only source of Christianity's great teachers and leaders, apologists and scholars, is being wounded unto death, and will not recover for many a moon sufficiently to continue the defence and spread of Christianity, it would seem that our responsibility here in the still free Western Hemisphere becomes all the more weighty and imperative. While the voices and pens of our brethren in Europe are paralyzed or enchained, it is for us, their more fortunate colleagues in the two Americas to raise our voices and wield our pens in defence of Christianity and of Christianity's greatest book—the Holy Bible. The two are inseparably united. They stand or fall together.

Ours, fellow scripturists, is the proud and most responsible task and sacred duty to defend the inspired writings, particularly the Gospels, from attacks of all sorts, literary, philosophical, historical, which have been leveled against these divinely given documents for the past century and more. These attacks have resulted in many quarters in a widespread attitude towards Christianity and its sacred writings which may be summarized as follows: a complete and contemptuous rejection of the supernatural; the lowering of Jesus Christ to the level of a Plato, an Aristotle, an Epictetus or any other great but merely human teacher; consequently the Gospels and therefore Christianity are largely legendary creations; the religion and the Church founded by Jesus Christ, if indeed He founded a Church at all, are merely human institutions which may be freely criticised and rejected; those who embrace Christianity as a revealed religion are despised and ridiculed as being obscurantist, mediaeval, hopelessly behind the times.

Such views, held and propounded with the utmost assurance and dogmatic finality by men of renown, by men who are erudite and learned in one or another branch of human knowledge, have widely influenced the minds of men, and led millions to the rejection of the old faith and its sacred writings.

The counter-attack has been well and skilfully conducted. Magnificent work by Catholic apologists and scripturists has been done. Masterful defences of the Gospels have been put forward and have established beyond doubt the solidity of the Christian position. The attacks on the Gospels and on Christianity are shown to have been inspired by philosophical prepossessions, unproven and unprovable, to which, however, a faith as absolute and as blind as any the world has ever seen, has often been yielded by countless millions. The findings of archaeology and history have been focused on the origins of Christianity and the books which recount them, and have wonderfully illumined them, thus affording not only a better and fuller understanding of their contents but also establishing more firmly their authenticity and historical trustworthiness.

But have we not reason to ask if all this splendid work has come to the laity who feel the most crying need of it? Has it not largely remained locked up in the learned tomes of the masters, and therefore exerted no influence on popular opinion? Is there not need of popular works well written in an attractive and entertaining style, which will bring within the reach of the enlightened laity the solidly established views of Catholic apologists and scripturists, and their devastating and searching criticism of rationalists views. Such works there are. They have come from European scholars such as Felder and Grandmaison, but are they within the reach of the average truth seeker? I had occasion recently to investigate the files of a large secular university library, and, although I found many works on Jesus Christ, they were all of the destructive and negative type. Not a single work by a Catholic scholar did I find.

The first and most urgent need then is to get the Catholic view before the public mind with as wide diffusion and influence as the views of a Loisy, a Harnack, or a Renan. We have to bring the savants outside the fold to acknowledge that their leaders have no monopoly on erudition and the scientific study of the foundations of Christianity. We have to bring them to respect us for our scriptural competency. And we have to strive to reach, if not the general public, at least the Catholic youth who are seeking higher education in an atmosphere hostile to traditional Christianity. For after all, what is our purpose in studying the Scriptures, if not to pass on our findings to the world at large? We study, we teach, we investigate, we search, not for ourselves, but for others, both inside and outside the one true fold, that they all may come to know the only true God and Jesus Christ whom He has sent.

Secondly have we not reason to examine our conscience as to how we have been teaching the Scriptures to our students in the seminaries and colleges? They as the future priests of the land and as the future leaders of the laity are to be the link connecting us and our scriptural knowledge with the laity, and unless we have succeeded in imbuing them with the right kind of knowledge and a deep love for the Scriptures, then we have failed. Have we not overemphasized the defence of the Scriptures at the expense of the sacred content of God's word? We of course have to establish thoroughly and convincingly the trustworthiness and historical accuracy of the Gospels, but we have not completed our task with the accomplishment of that objective. We have to put the Gospels into the hands of our students so that they in turn can put them into the hands of the laity with utter confidence in them as the unimpeachable source of information on the sacred personality and heaven-sent teachings of Jesus Christ, but at the same time we must leave them with the conviction that they cannot neglect the lifelong reading and study of the Gospels without impairing their knowledge of the Master. Neither can they neglect to foster the reading of the Scriptures, particularly of the Gospels by the members of their flock without proving recreant to their trust.

Thirdly in our exposition of the sacred text have we not by giving a wealth of views, orthodox and heterodox, patristic and contemporary, as to the meaning—have we not obscured or hidden the sacred personality of Jesus Christ and His work in a dense forest of critical details? Our prime objective must ever be to get our students, and through them the laity, to know, to revere, to love and to trust the sacred personality of Jesus Christ, the Man-God. And having brought them to faith and love of

Jesus Christ, we must show them that the logical consequence is for them to accept as the expression of final and supreme wisdom His law, His ideals, His example and His teachings. Only if we succeed in engendering an intimate knowledge and love of Jesus Christ through the constant perusal of the Gospels, can we expect that they as priests will preach as did St. Paul in season and out of season naught but Jesus Christ and Him crucified.

The reading of the Scriptures by the Catholic laity has all but completely disappeared in spite of repeated papal urgings to the contrary. Yet it remains true that, as the author of the Imitation says, the great source of personal holiness along with the Blessed Eucharist is the Scriptures. In Holy Communion the Lord of all holiness comes to us but He is inarticulate. The Scriptures render Him articulate.

It is to be hoped that the new revised English New Testament will greatly stimulate interest in the Scriptures on the part of both the clergy and the laity, and that a copy will find its way into every Catholic home throughout the United States and Canada, there to become the book of light, of devotion, of meditation that it deserves to be to all sincere Catholics.

In view then of the ominous situation in Europe, let us renew and deepen our love for the Sacred Scriptures so that what may be impossible to our war-stricken colleagues in Europe may in some measure at least be supplied by our zeal and energy towards making the Scriptures better known, respected and loved, so that through their intelligent perusal men may in ever increasing numbers come to know more fully and to love more ardently Him of whom they give testimony.

RABBINIC EXEGESIS AND PAULINE EXEGESIS[1]

Part I

RABBINIC EXEGESIS

A comparative study of the rabbinic scriptural methods and those of the converted pupil of Gamaliel is always of interest when presented by an expert. It is a pleasure, therefore, to take up the recent book of Fr. Bonsirven, S.J., who has established a reputation in the field of rabbinic studies, particularly by his volumes describing the theology of Palestinian Judaism in the first century.[2] I have attempted to give a digest of Bonsirven's book. This article presents a general view of ancient Jewish exegesis. A second paper will discuss St. Paul's scriptural methods and compare them with those of the rabbis.

A. Some General Notions

1) *The Tannaim*[3]

The author has limited his enquiry to the Tannaim, the rabbis of the first two centuries of the Christian era, the golden age of Jewish exegesis, which produced the basic method of their hermeneutics. The earliest of these scholars could have sat with Paul at the feet of Gamaliel. All of them breathe forth an atmosphere of scriptural interpretation like that in which the infant Church was born and grew (p. 8).

2) *Halakah and Haggadah*

The Jews gloried in the Law as the source of all their revelation. "The notion of progressive revelation was impossible; the revelation to Moses was complete and final... Moses is the fountain head of prophecy in so literal a sense that it is said that he spoke all the words of the prophets besides his own."[4] It was a contemporary of Our Savior, a disciple of Hillel,[5] who said, "Everything is in the Torah" (p. 12). From this principle came the two different channels of scriptural study. One sought to discover the true sense of the passage. The other aimed to justify a practise by some words from the Bible. The doctors in Israel had to reconcile two obligations apparently contradictory. They could not add to or subtract from the Law. Yet they must adapt it to circumstances, dropping some former obligations, introducing new ones. The Book of Esther is an example in point. Some contested its canonicity. The reason for doubt was that the new Days of Purim there enjoined upon the people conflicted with the principle that the Law of Moses was complete (Lev. 27, 34). An assembly of 85 elders, including more than 30 rabbis, declared that the roll of Esther was spoken to Moses upon Sinai.[6] In this problem and in other similar cases, exegesis furnished the key to the difficulty. Some subtle reasoning managed to deduce the new precepts from the letter of the divine law. The exegesis which seeks in Scripture justification for the rules of traditional law (Halakot) was called Halakic. That which had as its purpose to understand the Sacred Books better and to discover in them moral, religious and historical teaching (Haggadah) was called Haggadic.[7] Theoretically, these two types of exegesis would proceed along different ways; practically, they are so combined that Fr. Bonsirven does not attempt to treat them distinctly (p. 13).

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[1] Excerpts from this article and one to be published later were read before the Catholic Biblical Convention in Toronto, Canada, August, 1940. The title is taken from Fr. Joseph Bonsirven's work, *Exégèse rabbinique et exégèse paulinienne* (Paris: Beauchesne, 1939).

[2] *Le judaísme palestinien au temps de Jésus-Christ. Sa théologie.* 2 vols. (Paris: Beauchesne, 1935).

[3] The name means Traditioners, transmitters of tradition.

[4] G. F. Moore, *Judaism in the First Centuries of the Christian Era. The Age of the Tannaim.* (Cambridge; Harvard University Press, 2 vols. 1927), Vol. I, p. 239-240.

[5] Sometimes even attributed to Hillel himself (Bonsirven, p. 12 n. 1).

3) *Sources: Mishnah and Midrashim*

The main sources for the study of the rabbinic method are of two kinds. One has to do with juristic literature. First of all under this branch comes the Mishnah which was redacted by the Patriarch Judah and promulgated with his authority towards the end of the second century.[8] There the rules of traditional law (Halakot) are often cited without any support from the Bible. On the contrary the Tosefta—the Aramaic name means Supplement—a collection of laws similar to the Mishnah but of slightly later date, is rich in all sorts of biblical comments.[9]

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[6] Moore, *op. cit.*, I, p. 245.

[7] Moore, *op. cit.*, I, p. 161.

[8] The date of Judah's death is put about 219 A.D., Moore *op. cit.*, I, p. 4, n. 1.

[9] The Mishnah has about 666 scriptural citations, the Tosephta many more. The two commentaries on the Mishnah, the Palestinian or Jerusalem Talmud and the Babylonian Talmud give much space to Scripture comments (Bonsirven, p. 14; Cf. Moore, *op. cit.*, I, p. 132-133). On the Tosephta and its relation to the Mishnah, Cf. Moore, *op. cit.* I, p. 96-97 and p. 155.

To the class of strictly exegetical literature belong the so-called Midrashim, rabbinic commentaries on different books of the Bible, such as Mekilta on Exodus, Sifra on Leviticus, and the Sifre on Numbers and Deuteronomy.[10] Almost contemporaneous with the Mishnah, these compilations contain interpretations of the Tannaim and in addition comments from even more ancient teachers. We hear these scholars as if still alive, discussing the explanations of their colleagues and predecessors (p. 15).

B. EXAMPLES OF THE RABBIS' EXEGESIS

The various exegetical methods Father Bonsirven has reduced to four headings: dialectic exegesis, simple or referential, philological, and allegoric or symbolic. For the sake of brevity only two of these topics will be treated in the present paper.

1. Philological Exegesis[11]

The author understands by that term the method which seeks to determine the exact meaning of the parts of a verse, taking account of word study, grammar, and the particular linguistic characteristics of the Bible. Under this heading may be grouped the following instances.

a) *Textual Criticism*

The Massoretes sought to defend the letter from alteration. That zeal probably goes back to ancient days. For the textual remarks of the Tannaim are the prelude to the Massoretic statistics on the number of letters and of words, the length of different sections, the unusual form of letters (p. 117).

The Jewish scholars of the first centuries of the Christian era made use of the *Qere* adopted later by the Massora. But more frequently, it is on their own initiative, without support from any tradition, that they change one or more letters. "R. Simeon ben Lakish said: whoever answers amen with all his might, the doors of paradise will open for him, according to what it says (Isa. 26:2): 'Open the gates and let a just nation enter, which remaineth faithful'; do not read *shomer 'emunim* (remaining faithful) but *she'omerim amen* (which says amen)" (p. 126-127).

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[10] Moore, *op. cit.*, I. p. 135-149.

[11] Bonsirven, p. 116-206.

These liberties at times could go so far as the reconstruction of an entire text.

> R. Joshua ben Karha said (Eccles. 1:4): "One generation goes and another generation comes, but the earth remains forever." Do not read it thus, but: "One earth goes and another earth comes, but a generation remains forever." And since they have changed their works, the Holy One,[12] blessed be He, has changed to their profit the work of creation and He says (Os. 2:1):[13] "The children of Israel will become numberless like the sand upon the shore of the sea, which cannot be measured or counted" (p. 127).

b) *Punctuation and Division of the Text*

The Massoretic text marks certain words (10 in the Pentateuch) with one or more extraordinary points, some of these text notations dating back to the early centuries, as can be seen from the following incident. The Sifre on Num. 9:10 comments: "If anybody (at the time of the pasch) finds himself on a journey at a distance . . . A point is over the *heth*" (of *rehoqa*—at a distance). Whence the interpreter infers that the point signifies a small distance. "Even if in his journey, he is near, but finds himself unclean, he shall not share the pasch with them" (p. 129). "R. Jose notes what the point means: it is not to indicate distance strictly, but only that the man has passed beyond the threshold of his dwelling and is out of doors" (p. 129 n. 2).

One of the last of the Tannaim, Bar Kappara, based a rather strange exegesis on a textual peculiarity, a closed *mem* which occurs in the middle of a word.

> To extend (*le-marbe*) his empire and for an unending peace (Isa. 9:6). R. Tanhum said: Bar Kappara explained: why are all the *mems* within a word open and this one closed? The Holy One, blessed be He, wished to make Ezechias the Messias, and to make Sennacherib, Gog and Magog. But divine justice said to Him: Master of the world, how (can this be)? Thou didst not make David the Messias, though he spoke for them so many canticles and psalms, and wilt Thou make Ezechias be the Messias (Ezechias) for whom Thou performest all these wonders and who has not spoken for Thee one canticle? That is why (the letter) was closed at once (p. 130).

Moore[14] adds, "Further voices were raised on either side, and finally a heavenly voice was heard saying, 'It is my secret . . .' " Bar Kappara took the closed *mem* to signify the end of Ezechias' Messianic prospects.

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[12] The Holy One was a favorite term for God (Moore, *op. cit.* II, p. 101).

[13] The verse is numbered 1:10 in the Vulgate.

[14] *Judaism*, II, p. 348.

c) *Biblical and Tannaitic Usage*

Sometimes words were taken wrongly in a sense which they acquired only much later and which was current at the time the commentator interpreted the text. Thus in a verse from Isaias (28:8), "All tables are full of vomit and filthiness (so that there is) no place (clean),"[15] the phrase "there is no place" was understood according to the rabbinic custom of giving to God the name "The Place." As a result the verse was interpreted: God is not with those who at table forget the study of the Law (p. 133).

d) *Grammatical Exegesis: The Verb*

A deduction could be based upon an abnormal singular number of the verb. The Egyptians were marching (a singular participle) after them (Ex. 14:10). The singular shows that they marched as one man, arranged in battalions. Thence the Roman Empire learned that military formation (p. 150).

e) *One Pericope Explained by the Preceding or Following: (Samuk)*

R. Eleazar ben Azariah was asked how he deduced that a woman subject to levirate marriage would not be bound to marry a leper, who should have the right of levirate. He answered: "Thou shalt not muzzle the ox that treadeth out the corn" (Deut. 25:4) is followed immediately by the law of levirate (Deut. 25:5). The two verses treat of entirely different subjects. Yet the Jewish teacher argued from their physical proximity in the Bible that the woman is not to be "muzzled" i.e. obliged to marry a diseased brother-in-law (p. 187).

The obligation for a man to beget children was deduced in a similar manner. "It is said (Gen. 9:6): 'Whoever shall shed the blood of a man, his blood shall be shed,' and immediately after (v. 7): 'As for you, increase and multiply'; consequently whoever violates the law of procreation, it is as if he shed blood" (p. 187 n. 1).

f) *Repetitions*

The use of the infinitive absolute with the finite verb of the same stem in order to strengthen the idea of the verb was explained by R. Akiba thus: " 'That man will be cut off (*hikkaret tikkaret*),' (Num. 15:31). *Hikkaret*, cut off in this world: *tikkaret*, will be cut off in the world to come (p. 196)." Similarly

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[15] Revised Version.

Akiba concluded one is forbidden to boil the paschal lamb not only in water but in any liquid, because of the doubling of the verb (Ex. 12:9; p. 196 n. 2).

The paschal lamb was to be slaughtered by all the assembly of the community of Israel (*Qehal 'adath Israel*) (Ex. 12:6). From that text the odd inference was made that the people were formed into three groups for the immolation of the pasch: the community, the assembly, and Israel (p. 197). This verse furnished the scriptural basis for the arrangement of the Israelites in three divisions, when they killed the paschal lambs in the Temple (p. 197 n. 2).

Jeremias had warned the people they should not trust in the mere material presence of the House of God among them. He admonished them not to cry out: the Temple of God, the Temple of God, the Temple of God. Why was the Temple of God repeated three times? The repetition was to indicate the three great feasts of the Jews: Pasch, Pentecost and Tabernacles (p. 198)!

g) *Inclusive and Exclusive Particles*

R. Akiba's name figures prominently in the history of Jewish exegesis for his unique interpretations. Ishamael, his contemporary, insisted that Scripture speaks the language of men and should be so interpreted. Akiba, however, claimed there was special significance in the smallest word and phrase, and he sought to dig out this hidden meaning. Thus he claimed that every *le'mor* (saying) must be interpreted differently (p. 197). But the inferences from the particles are the most interesting and striking contributions of this second century teacher. *'Eth,* of course, could be the mark of the accusative or be the preposition 'with.' Starting from the 'with' notion, the rabbi arrives at the inclusive meaning. Here are some instances. "Thou shalt fear thy God" (Deut. 10:20) The *'eth* includes the Law (study of the Law and thence also the rabbis)." In Gen. 1:1 the *'eth* includes the sun, the moon, the stars and the comets. In Eleazar's rules[16] the first example given for these particles is: God visited Sara (Gen. 21:1). *'Eth* signifies that all sterile women were visited with her (p. 190).

Exclusive particles were *'ak, raq, min.* When Akiba with several other rabbis was asked how one could deduce that danger of death "removes" i.e. frees one from the Sabbath, R. Jose the

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[16] See infra: Rules of Hillel, Ishmael and Eleazar.

Galilean replied: "It is written, BUT (*'ak*) My Sabbaths ye shall keep" (Ex. 31:13). The limiting particle *'ak* would show there are certain Sabbaths to keep, others which may be neglected.[17] Many objected to these methods of Akiba. Ordinarily inclusions and exclusions were judged according to the general tenor of the text and not from these particles (p. 190).

h) *Notarikon*

Towards the end of the first century there appears notarikon, the method of interpreting every word as if each individual letter represented an entire word. Notarikon became the thirtieth of the exegetical rules laid down by Eleazar[18] (p. 137). Here is an example. "The manna had the taste of a cake (leshad) (baked) with oil" (Num. 11:8). This is a notarikon word taking the place of three words: lawish, paste; shemen, oil; dabash, honey; like a puff-paste made with oil and coated with honey[19] (p. 138).

Such a process could lead to infinite combinations. One outstanding specimen is the word of uncertain meaning *pahaz* occurring in Jacob's curse upon Ruben (Gen. 49:4). Several different interpretations have been preserved. The first letter is taken to represent six different words, the second letter stands for seven words, the third letter for five. Here is the first of these exegeses. P: *Pahazta,* you have been arrogant. H: *Hata'ta,* you have sinned. Z: *Zanita,* you have committed incest. And five other different interpretations follow. R. Eleazar of Modiim read the word backwards. Z: *Za'ta,* you have trembled. H: *Halta,* you have feared. P: *Parak,* your sin has flown away. He wished to derive a sense laudatory to Ruben. Most of these exegeses come from rabbis of the first century (p. 138-139).

i) *Texts needing to be supplemented*

At times the scholars did not consider the Scripture wording to be sufficiently complete, and they felt that some ideas should be supplied to bring out the full meaning. In these paraphrases occasionally great liberty and imagination were displayed. Here is a dispute between the famous rivals of the second century Ishmael and Akiba. At the giving of the Law " 'all the people saw the thunders.' They saw what can be seen and heard what can be heard: words of R. Ishmael. R. Akiba: they saw and heard what is visible; they saw the fiery word coming from The Power (i.e. God) and engraving itself on the tablets (of Moses) according to what is said (Ps. 29:7): 'The voice of God imprints[20] flames of fire' " (p. 171 n. 1).

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[17] S. Schechter in Hastings, *Dict. of Bible. Extra Volume* (1905) s.v. Talmud, col. 63.

[18] See infra: Rules of ... Eleazar.

[19] "comme une pâte feuillettée à l'huile et enduite de miel," Bonsirven, p. 138.

2. Dialectic Exegesis[21]

In many of their discussions the Jewish exegetes made use of *a fortiori* argument and reasoned from analogy; to this method Fr. Bonsirven gives the name dialectic exegesis. It is the one most commonly mentioned by authors who give a history of Jewish exegesis, many of whom do no more than copy the rules of Hillel and Ishmael who classified the various types of these arguments (p. 33).

a) *Rules of Hillel, Ishmael and Eleazar*

Tradition has preserved several lists of hermeneutic rules. First the seven of Hillel at the beginning of the Christian era;[22] then the thirteen of Ishmael who died in 135. Ishmael's catalogue can be looked upon as a development of Hillel's.[23] Opposing Ishmael was Akiba insisting more on philological considerations, which were adopted and set forth with additional rules—32 in all—by R. Eleazar at the end of the second century[24] (p. 80-81).

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[20] "imprime des flammes de feu." The Revised Version translates the verse of the psalm, "cleaveth the flames of fire." Marginal reading, "heweth out flames of fire."

[21] Bonsirven, p. 77-115.

[22] The substance of them may be even earlier. Hillel's method may have been brought from the Babylonian schools which he attended. Cf. Moore, *op. cit.*, I, p. 77-78.

[23] Moore, *op. cit.*, I, p. 88-89.

[24] The rules are given in Bonsirven p. 81-83. The connection between Aquila's translation of the Bible and the rules of Akiba may not be so familiar to all. "For Greek-speaking Jews the proselyte Aquila, who had imbibed the principles of Akiba, provided a translation in which he endeavored to reproduce in Greek the peculiarities of the Hebrew so literally that the reader might apply to it the Akibean hermeneutics" (Moore, *op. cit.*, I, p. 88).

b) *A fortiori Reasoning*

That God spoke to Moses outside the city is proved in this manner. "(Yahweh said to Moses and to Aaron) in the land of Egypt (Ex. 12:1): outside the city. You will say perhaps: is it outside the city or not, but within the city? Since it is said (Ex. 9:29): 'And Moses said to Him: when I shall go out of the city (to pray)' . . . cannot one reason *qal wahomer* (a fortiori)?" . . . Prayer is less important than conversation with God. If "Moses did not pray except outside the city . . . isn't it proper that he should not converse with Him except outside the city?" (p. 86).

Tradition imposed certain limits to the use of this style of argument (p. 88).

c) *Assimilation: Heqqesh*

This is the first argument to which Hillel has recourse, although it does not find a place in his rules nor in those of Ishmael. The rabbis considered it very valuable. The reasoning consists in assimilating two things, two juridical species, either because the Scripture brings them together (juxtapositional analogy), or because they have various points in common (p. 89). Assimilation based upon words and phrases common to two different objects, may be quite artificial. Here is a beautiful passage on the love of parents. Love of them is made equal to love of God, because Scripture uses the same expressions in both instances.[25]

> Rabbi[26] said: to honor father and mother is dear to Him who spoke and the world was made, for He equates their honor and His honor; their fear and His fear; injury done to them and injury done to Him. It is written (Ex. 20:12): 'Honor thy father and thy mother'; and it is written correspondingly of Him (Prov. 3:9): 'Honor God with all your substance'; He assimilates the honor due to father and to mother to the honor due to the Place (God). It is written (Lev. 19:3): 'let each of you fear his mother and his father' and correspondingly of Him it is written (Deut. 6:13): 'Thou shalt fear the Lord, thy God.' He assimilates fear of father and mother to fear of the Place (God). It is written (Ex. 21:17) 'He who will curse his father and mother'; and correspondingly of Him it is written (Lev. 24:15): 'Every man who curses his God.' He likens cursing father and mother to cursing God (p. 90).

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[25] Moore, *op. cit.*, I, p. 131.

[26] Judah the Patriarch, head of the rabbinical academy at Sepphoris, was called Rabbi by preeminence, just as Abba Areka is generally called simply Rab, Master (Moore, *op. cit.* I, p. 104).

d) *Equivalences*

The bringing together of several persons or objects in the same text allows one to conclude they are equal.

> And Moses said to Aaron (Lev. 9:7): ... Scripture says (Ps. 99:6,7): "Moses and Aaron are among His priests and Samuel among those who call upon His name; they called upon Yahweh and He answered them in the column of smoke. Which teaches us that all three are equal, one to the other" (p. 94).

e) *Other Generalizations*

An expression used in one sentence is sometimes taken to have the same meaning even when used in a different setting.

> "The Israelites camped there" (Ex. 19:2): in every place where it says: "they set out and they camped," they depart quarrelling and they encamp quarrelling, but here they have but one heart, that is why it is said: "the Israelites camped there before the mountain" ... before ... at the east side of the mountain: every place where you find "before," their face is toward the East.

No one can fail to recognize how arbitrary such a conclusion is (p. 104).

C. PRINCIPAL CHARACTERISTICS OF RABBINIC EXEGESIS

Judaism is the religion of the Torah. This fact explains the distinctive qualities of rabbinic exegesis. The word of God is a two-edged sword, and the Torah likewise had two forms, one written, the other oral. In theory both were equal. In practise, however, the written had the predominance, and any oral law needed a support from the written text (p. 252).

From this source flow the two main currents of their exegesis. One started with the text and sought to penetrate the meaning of what was written. The other exegesis began with an obligation imposed by oral tradition and hunted through the Bible to find some justification. The first type of exegesis was unprejudiced and produced the best results of Jewish scriptural scholarship. The second type gave rise to most of those traits which have been censured in the Jewish method (p. 252).

1) *The Value Given the Various Scriptural References*

Before enumerating the qualities of the exegesis of the Tannaim, a qualification should be made as regards the value they would assign to the various appeals to Scripture found in their commentaries. Sometimes the rabbis directly commented on a text. This interpretation could be intended as a strict proof.

At other times they used an indirect exegesis, and this was much more frequent. They cited a text as some sort of confirmation for a legal, religious, moral or historical statement. Indirect exegesis occurs frequently in the Talmud and is rarely used as a true scriptural argument. Most frequently these indirect exegeses give only a verbal confirmation, a vague allusion, employing the words of the Bible in a clearly accommodated sense. (p. 253). The rabbis felt obliged *per fas et nefas* to provide a text as the basis for their legal opinions and homiletic applications (p. 131).

2) *Profound Penetration of the Letter*

Love and devotion for the Sacred Writings led the rabbis to search the Scriptures. Some gave their whole life to the study of the Law. Even the very wording was sacred, so that these scholars usually reproduced most exactly the received text of their day. Like the Massoretes of later times, the rabbis were students of the letter and produced the forerunners of our modern Hebrew dictionaries and grammars and show the beginnings of textual criticism (p. 254-257).

3) *Literalism, Excessive Dialectics*

One of their obvious faults was literalism. An expression would be taken in the narrowest sense without any account of circumstances. A particle was given the same invariable meaning in every place it occurred. Expressions clearly metaphorical were taken literally (p. 257). Furthermore dialectics ran to extremes. Instead of clarifying the ideas of the sacred writer, the process ended in imposing on his words a system of thought quite foreign to his mind. Exegesis gave way to juridical dissertations connected quite artificially with the text under discussion. A commentary on the Canticle of Canticles might almost be a commentary on the Pentateuch (p. 217-218). Frequently these labored treatises were not only detached from the verse in question, but were superfluous, lengthy proofs of evident or clearly admitted theses. Moreover analogy is frequently resorted to, a procedure most open to arbitrariness and fantasy. Thus a juridical precept is based upon the conduct of some historical personage, any statement in Scripture can be made a typical case (*binyan ab*), to support an assertion one could make use of allusion (*remez*), even argue from the next unconnected paragraph (*samuk*). This referential exegesis often degenerated so that there remained nothing more than a verbal nexus between the text quoted and the statement to be proved (p. 258). "The abuse of *remez* (allusion)," remarks Prat,[27] "was destined to make Jewish exegesis a sort of game as arbitrary as it was puerile."

4) *Fables*

In the Haggadah fables appear.[28] Luxuriant embroidery was added to the biblical narrative. For the purpose of explaining or beautifying the history of some great person, new details were invented. Attempts were made to gloss over disedifying events or to whitewash this or that Jewish hero. One is surprised to find some of these additions grotesque, ridiculous and occasionally shocking (p. 258-259).

5) *Final Judgment*

As a general criticism, one may say that the rabbis made use of some methods still employed by the best modern exegetes, that they adopted many sound principles and reached some results which have permanent value. Unfortunately these methods and principles were impeded by the weakness of the rabbinic school—literalism, slavery to the oral law, and the abuse of the Haggadah. In spite of their shortcomings, Fr. Bonsirven assures us, that one can hardly fail to find benefit in the commentaries of the rabbis, especially those written by the Tannaim (p. 259).

JOHN J. COLLINS, S.J.

Weston, Massachusetts.

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[27] F. Prat, *The Theology of St. Paul.* Translated by John L. Stoddard (London: Burns, Oates and Washbourne. 1926), I, p. 22.

[28] It was said that a red strip of cloth above the Temple gate became white when the scapegoat reached the desert. For Isaias (1:18) says, the sins that are scarlet shall become white as snow (Bonsirven, p. 63).

RHYTHM, HEBREW AND ENGLISH

Pinch-hitting covers a multitude of sins. So while I am grateful to your chairman for explaining the genesis of this eleventh-hour effort, I must still ask your forbearance with defects which are due, not merely to truncated preparation, bedewed with mid-Western perspiration, but to the writer's inability to deal adequately with a beclouded subject. Chesterton's words cover my two pleas for sympathy: "Even a poor shot is dignified when he accepts a challenge."

THE BIBLE AS LITERATURE

The translator's primary task is to be faithful to the thought, the doctrine, the intellectual contents, of the book he is translating. Questions of style, however important, are secondary. Listen to Newman:[1]

> Why is it that the authorized versions of the Church are often so inferior to the original as compositions, except that the Church is bound above all things to see that the version is doctrinally correct, and in a difficult problem is obliged to put up with defects in what is of secondary importance, provided she secure what is of first? If it were so easy to transfer the beauty of the original to the copy, she would not have been content with her received version in various languages which could be named.

These words of Newman I find helpful to pupils who think that secondary is a synonym for unimportant. What is secondary is subordinated, always and everywhere, to what is primary. But the secondary, remaining subordinated, may be very, very important. Literary excellence is a good which the Church desires. Lack of literary excellence is an evil which the Church tolerates.

I here lay down this distinction as foundation. Rhythm, the subject of this paper, is one of the elements of literary perfection. The question of rhythm, therefore, is secondary, when compared with doctrinal correctness. But, secondary though it be and subordinated, rhythm is still, I hope to show you, a question of great importance.

RHYTHM AND LITERATURE

Literary excellence depends on many contributory factors. "Literature," I again quote Newman, "uses language in its full compass, as including phraseology, idiom, style, composition, rhythm, eloquence, and whatever other properties are included in it."[2] In this paper I disregard all other properties of literature. I single out rhythm as my exclusive aim. I insist on this, because I find a tendency to use rhythm in a sense wide enough to cover all the qualities of literature.

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[1] Newman, *Essay on Literature*, par. 8.

Take, as illustration, the article entitled "Rhythm" in *Modern English Usage.* I quote:

> Rhythmless speech or writing is like the flow of liquid from a pipe or tap; it runs with smooth monotony from when it is turned on to when it is turned off.... Rhythmic speech or writing is like waves of the sea, moving onward with alternating rise and fall, connected yet separate, like but different, suggestive of some law, too complex for analysis or statement, controlling the relations between wave and wave, waves and sea, phrase and phrase, phrases and speech.... The rhythm of verse is outside the scope of this book.... Metre is measurement, rhythm is flow, a flow with pulsations as infinitely various as the shape and size and speed of the waves.... The best guide to rhythm ... is the practice of reading aloud.[3]

To students anxious to write well, that article points out an infallible way. Read out loud, read great literature aloud. That is the article's gist and burden. This pointed word of advice I accept wholeheartedly. And since, somewhere, I must be allowed an ultimatum, let me sound the trumpet here: The only critics I feel bound to listen to are those who have read out loud. My material, of necessity, is presented first to your eye. But my appeal is to the ear of the man who has read out loud, particularly if he has read out loud or even chanted out loud until he knows by heart. Faith comes by hearing.

But while I welcome Fowler's advice, I cannot adopt, for my present purpose, his conception of rhythm. That conception is far too wide. Neither do I have time and space to examine the history of the word as delineated in the Oxford. I shall put down as clearly as I can that meaning of rhythm which underlies this paper. Then with a brief defense of that meaning as legitimate, I shall pass on.

RHYTHM DEFINED

Here is my definition: Rhythm is a series of syllables unified by one elementary thought. Does this definition hold good of the rhythm of prose? Yes. Of the rhythm of poetry? Yes. Suppose, as some would maintain, that a certain type of literature, the prophetic, for instance, is, properly speaking, neither poetry nor prose, but something which transcends both, would my definition still hold good? Again the answer is yes. And why? Because the definition I have given is universal. It defines the rhythm of human speech. It applies therefore to all the species, all the varied forms, which human speech may assume. Speech, in any form, from the lowest bathos to the highest pathos, is and remains a series of syllables unified by the thought which they express.

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[2] *Ibid.*, par. 3.

[3] By H. W. Fowler.

Can I defend this definition? Its advantages are evident. It is easy to handle. Even the linguistic tyro can count syllables. It is subject to the most exact control. Metrical schools, the widest apart, can meet on this definition as a common standing ground. Hence, if the definition is legitimate, it is likewise excellent. But is it legitimate? Is it not rather a truism than a definition? Does it not tell you rather where rhythm resides than what rhythm is? Is it not quantitative rather than qualitative? Let me answer briefly.

Truisms, especially neglected truisms, are of all definitions the most far-reaching, and hence the most fertile. Counting syllables, I know, is just now much out of favor. Rhythm is not a matter of counting syllables, says Fowler. And he adds: "To that misconception is due the ridicule sometimes cast upon it (rhythm) by sensible people."[4] But, I must answer, the abuse of a truism should lead to insistence on the use of that truism. "I have counted syllables," was a favorite word of Dr. Ecker in Treves, thirty-five years ago. And Ecker's German version remains of all versions I know the most akin in rhythm to the original.

I proceed. Qualities presuppose quantity. The qualities of literature can exist only in the quantitative element of literature, i.e., in a series of unified syllables. Quantity, a unified syllable series, is the subject which carries and sustains all qualities of literary perfection. This truth suffices for the purpose of this paper. If in rhythm too you distinguish the qualitative element from the underlying quantitative element, I answer that my definition is intended to be a quantitative definition.

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[4] *Ibid.*

RHYTHM AND METER

Is rhythm the same thing as meter? I must leave this question to the metrical schools. If by rhythm you understand only certain kinds of rhythm, dance rhythm, for instance, or musical rhythm, or poetic rhythm, then possibly you may define rhythm and meter in the same breath. Eduard Sievers followed this road.[5] The Jewish Encyclopedia summarizes and accepts his view: "The movement may be termed either 'rhythmical' or 'metrical,' for the two are identical, as Sievers has shown."[6]

Special kinds of rhythm, I admit, may be identified with meter. But the rhythm of speech itself should be kept distinct from all metrical problems. The definition I have given of rhythm or, if you will, of the quantitative substratum of rhythm, is, I hold, a prerequisite for solving even metrical problems.

Let me here borrow from Sievers a sentence which led him very near to my definition. The sentence is concerned with a distinction borrowed from Aristoxenus of Taranto, a disciple of Aristotle, and the author of the first scientific treatise on music.[7] The distinction is that between *ῥυθμός* and *ῥυθμιζόμενον*. Rhythm, says Sievers, "can be sensibly perceived in its subject, which with Aristoxenus, we call *ῥυθμιζόμενον*. This rhythmizemenon differs in different rhythmic arts .... In poetry it consists in the syllables of the text."[8]

Here you have almost the very words of my definition. Deeper than poetry lies its subject, its rhythmizomenon. And that subject is human speech, a series of syllables expressing human thought. Here I pause. Whether the text I study be poetic or not, metrical or not, it has, always and everywhere, the rhythm of speech. I am not here concerned with metrical systems. But I am concerned with the fundamental law of human speech, a law which all metrical theories must presuppose.

Perhaps I had better summarize before I proceed. Of all meanings which the word "rhythm" can bear, I single out that meaning which is most elementary, fundamental, and universal; namely, a succession of syllables which express one single, simple sentence. The flowing sound which the ear catches when it takes in such a syllabic series is rhythm. All other definitions of rhythm are either false, or then, if true, presuppose the definition that underlies this paper. If this definition be a truism, so much the better. Will someone please point out any advance of knowledge which does not rest on a rediscovered truism?

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[5] *Studien zur hebräischen Metrik,* Leipzig: 1901, p. 25 ff.

[6] *S.v.* "Meter in the Bible."

[7] See Lübkers *Reallexikon des klassischen Altertums, s.v.* "Aristoxenus."

[8] *Op. cit.,* p. 27.

RHYTHM AND TRANSLATOR

Should the translator retain the rhythm of his original? No and Yes. No, if retaining rhythm leads to a rendering that is doctrinally incorrect. No again, if the translator's language is structurally unable to express itself in the original rhythm. No, once more, if the national ear has, by long tradition, been attuned to a rhythm which is not that of the original.

Before I pass on, let me say what these three Noes mean when applied to English versions and English revisions of the Bible. I shall thus be stating the main conclusions which this paper intends to maintain.

I say, then, first, that Greek is structurally unable to express itself in Hebrew rhythm. Secondly, I say that the Greek rhythm of the Septuagint, pre-Christian by origin, Christian by adoption, is pre-eminently the Bible rhythm of Christianity, imitated, consciously or unconsciously, by all Christian versions and revisions. Hence I say, thirdly, that our own revision of the Douay-Challoner version should remain within the Septuagint-Vulgate rhythm, the rhythm of Christianity.

Now this main position does not exhaust my subject. To preserve the original rhythm, while it is not an absolute law, is nevertheless a law. The qualities which make the original beautiful are not abstract qualities, but concrete. They live and have their being in the subject, the rhythm. Retaining the original rhythm is, therefore, doctrinal agreement presupposed, the law of laws for the translator. Preserving rhythm means preserving the fundamental music, of which all other beauties are but variations. When rhythm is left behind, none of the original qualities can be carried over.

Were we dealing with non-biblical literature, I would not, I think, need thus to labor my point. Translation, even the best translation, is but a makeshift. Great literature is unalterable. "Not a syllable can be altered without a sense of loss."[9] But if translation be a makeshift even when it retains the syllabic series, the fundamental rhythm, what is it without this foundation?

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[9] J. Lewis May, reviewing the book: *What is Literature*, by Charles Du Bos (*Dublin Review*, July, 1940).

But we are dealing, I hear it said, with literature which is divine, not merely human. We are. And precisely for that reason we are the more bound, under the restrictions laid down above, to reverence the rhythm of the original. When the inspired rhythm is lost, the beauties which perish with it are divine beauties.

MY THREE SYLLABIC TABLES

These tables, I think carry their meaning on their face. They give the rhythmic facts in three passages, one from the Law, one from the Prophets, and one from the Psalms. The left-hand column is the Vulgate numbering of verses. Parallel to each verse is the number of syllables which that verse contains, first in the original, next in the ancient translations, lastly in modern translations. Beneath each column of syllables stands the syllabic sum of the entire passage. A verse generally contains at least two elementary sentences. The number of these ultimate sentences divided into the syllabic sum gives you the average syllable series for each linguistic passage in question.

These tables offer but glimpses into the immense field of biblical rhythm. But even these few glimpses, it seems to me, are sufficiently representative to justify the conclusions I now proceed to lay before you.

TABLE I. Number of Syllables in Genesis Chapter 22:

Verse	H	LXX	V	FC	FP	SC	SP	Ch	Am	Mo
1	33	44	33	26	28	39	36	27	29	29
2	44	62	60	52	49	57	56	51	51	52
3	51	80	65	59	54	69	67	51	57	56
4	23	20	20	17	17	25	21	17	19	19
5	33	53	45	41	44	57	51	54	37	37
6	38	47	51	46	42	51	49	41	40	42
7	39	51	41	48	50	47	64	36	43	46
8	22	37	33	30	34	42	33	27	30	31
9	55	74	65	52	49	70	59	50	45	45
10	21	26	23	20	20	24	26	16	16	16
11	29	37	29	27	24	39	35	30	30	29
12	42	56	55	43	42	71	47	43	46	46
13	45	74	47	52	53	53	67	43	53	53
14	28	40	36	30	38	46	41	32	35	34
15	18	25	22	22	22	25	23	21	21	23
16	33	41	39	34	38	45	40	31	29	28
17	35	64	53	55	57	66	68	40	52	52
18	19	30	28	31	31	35	30	22	23	22
19	32	49	31	41	43	27	40	24	35	35
20	33	44	31	38	35	36	46	25	36	35
US	—	—	—	—	—	—	—	—	—	—
45	673	964	807	764	770	924	899	681	727	730
ASS	14.9	21.4	17.9	16.9	17.1	20.5	19.9	15.1	16.1	16.2

Table II. Number of Syllables in Nahum, Chapter I:

Verse	H	LXX	V	FC	FP	SC	SP	Al	D	Ch	Mo	Je
1	13	19	17	18	20	30	18	18	20	20	23	20
2	27	42	48	45	47	63	52	42	41	44	44	44
3	31	55	52	47	52	64	61	40	35	40	43	43
4	26	51	44	42	37	68	45	36	39	43	38	38
5	28	48	41	39	39	44	43	39	33	33	29	29
6	29	50	54	42	42	65	49	40	43	44	42	42
7	13	32	26	29	29	50	33	21	19	22	24	24
8	17	36	38	32	33	55	35	23	30	30	30	28
9	19	35	32	29	27	35	29	23	24	26	27	25
10	16	40	44	35	37	52	41	23	31	34	29	29
11	16	28	29	28	28	41	21	22	27	27	26	23
12	24	39	40	40	39	69	47	45	43	40	42	47
13	18	20	23	23	19	35	23	23	20	25	18	18
14	37	53	61	66	62	77	62	48	48	51	52	55
15	41	67	68	58	56	74	58	56	56	53	49	50
US	—	—	—	—	—	—	—	—	—	—	—	—
46	355	615	617	573	567	822	617	499	509	532	516	515
ASS	7.7	13.3	13.4	12.4	12.3	17.8	13.4	10.8	11.0	11.5	11.2	11.1

Table III. Number of Syllables in Psalm 50.

Ver.	H	LXX	V	J	FC	FP	SC	SP	It	Al	Am	L	K	Du	KJ	Ch	Je
1																	
2																	
3	15	38	48	44	31	30	26	37	47	35	24	26	24	37	38	37	32
4	16	29	24	23	23	23	23	19	24	24	18	20	19	22	17	16	17
5	13	28	27	27	21	21	24	25	32	21	19	20	19	21	18	17	16
6a	14	20	15	15	19	17	25	24	28	16	18	17	20	16	17	15	19
6b	12	22	21	22	23	23	37	27	33	28	21	22	19	27	19	18	23
7	13	27	28	25	22	21	27	24	31	26	22	26	20	24	21	22	21
8.	17	30	33	30	29	27	35	32	34	31	19	27	22	32	26	27	25
9	16	28	24	24	28	28	34	30	28	27	22	23	26	31	20	26	20
10	16	29	28	26	24	24	36	26	28	25	23	24	26	31	19	22	18
11	13	20	25	26	20	20	22	20	28	23	24	20	20	19	15	17	15
12	14	29	25	26	24	22	30	27	28	23	21	20	22	22	19	21	19
13	18	30	26	26	21	21	24	23	23	22	20	22	21	21	19	18	19
14	14	29	26	25	22	22	31	22	33	24	21	19	21	23	20	21	21
15	16	22	20	21	22	22	25	29	31	27	22	24	21	25	20	19	18
16	22	34	33	31	27	29	28	25	39	33	28	31	27	30	30	24	30
17	14	24	25	25	19	19	23	20	26	17	16	18	19	21	15	16	16
18	14	25	29	19	28	29	34	22	37	32	24	25	23	33	24	29	25
19	18	37	32	32	29	33	42	37	32	30	26	31	32	32	27	27	27
20	17	32	28	23	21	21	35	24	29	27	23	20	21	27	20	26	19
21	20	43	38	38	38	44	50	47	54	32	37	36	34	35	38	31	37
US	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40	312	586	555	528	490	496	611	540	645	523	448	471	456	529	442	449	437
ASS	7.8	14.6	13.8	13.2	12.2	12.4	15.2	13.5	16.1	13.0	11.2	11.7	11.4	13.2	11.0	11.2	10.9

KEY

US, Ultimate Sentences.
ASS, Average Syllable Series.

H	Hebrew	Je	Jewish
LXX	Septuagint	AM	Ath. Müller
V	Vulgate	L	Luther
J	Jerome	K	Kautzsch
KJ	King James	Du	Dutch
Mo	Moulton	FC	French Catholic
Am	American Standard	FP	French Protestant
D	Douay	SC	Spanish Catholic
Ch	Challoner	SP	Spanish Protestant
		It	Italian (Brit. Bible Soc.)

Sigla	*Text-Form Used in Counting Syllables*
H = Hebrew	Biblia Hebraica. Edidit Rud. Kittel.
LXX = Septuagint	The O. T. in Greek. By H. B. Swete.
V = Vulgate	Hetzenauer's edition.
J = Jerome	Divinae Bibliothecae Pars Prima, MPL, XXVIII.
KJ = King James	The Teacher's Bible. London: S. Bagster and Sons.
D = Douay	The Holy Bible. Baltimore: John Murphy Co.
Je = Jewish	The Holy Scriptures. Philadelphia: Jewish Pub. Soc.
FC = French, Cath.	Crampon (acc. to the original text).
FP = French, Prot.	Louis Segond
SC = Spanish, Cath.	Renat and de San Miguel, Barcelona: 1885
SP = Spanish, Prot.	By de la Reina, rev. by Cip. de Valera. Mod. Adapt. Madrid: 1937
It = Italian	I Salmi. Roma: Società Biblica Britannica
Al = German	Die Heilige Schrift. By J. F. Allioli (1854)
AM = Ath. Müller	Die Psalmen. Freiburg im Breisgau: 1923
Lu = Luther	Die Bibel. St. Louis, Ma., 1879
Ka = Kautzsch	Die Heilige Schrift des A. T. Tübingen: 1923
Du = Dutch	God Mijne Liefde (a prayer-book): 1878
Mo = Moulton	The Modern Reader's Bible: 1930

Hebrew And Greek

Of the 54 verses here studied, one verse only (Gen. 22:4) has more syllables in Hebrew than it has in Greek. The exception underlines the rule. And the rule runs thus: Eight Hebrew syllables are rendered by at least twelve Greek syllables. Two to three is the proportion. Hebrew 100% grows in Greek to 150%.

I must warn against jumping to conclusions. The only warranted conclusion is that Greek is structurally unsuited for preserving Hebrew rhythm. Any further conclusion is so far premature.

Septuagint and Vulgate

The three tables together give us the following proportion: Ten Greek syllables to nine Latin syllables. Two reasons, I take it, explain this nearness in rhythm. First, the structural affinity between Greek and Latin, second, the influence of the Itala. Of this second reason I speak somewhat hesitatingly. Only in Psalm 50 can I furnish evidence. The V column (in Table III) shows 555 syllables against 528 in St. Jerome's column; a proportion of 20 to 19. But V in this case means the Psalterium Gallicanum, that is St. Jerome's second revision of the Itala. Hence we have here Jerome against Jerome.

But while more light would be welcome here, still the historic position of the Itala, as direct translation of the LXX, agrees with the findings in my tables. The Itala retained the rhythm of LXX, and the Vulgate retained the rhythm of the Itala.

VULGATE AND MODERN VERSIONS

Let me direct your attention to the English versions, Catholic, Protestant, and Jewish, represented by the last three (or four) columns in my tables. As far as rhythm is concerned, the three types are almost identical. Doctrinal controversies seem to have intensified rhythmic agreement. Whence comes this startling similarity? From two sources, I think, one more proximate, one more remote.

On the proximate source ignorance allows me only conjectures. Someone tuned the English Bible ear. That someone antedated Douay and King James. Did he antedate Wyclif? I do not know. I will cheer on the man who sets out to find the answer.

On the remote source I feel more confident. The rhythm of the Vulgate, in particular, the rhythm of the Psalter, is the common rhythmic goal aimed at, consciously or unconsciously, by all modern versions, English versions not excluded but emphatically included.

This conclusion, first of all, lies on the surface of history. Rhythm lives in the ear. Where did the European ear listen to Bible rhythm? In the churches of Europe. For 1,000 years, from 10,000 choirs, the European ear, in every land, absorbed the Vulgate rhythm, and that rhythm the European ear, the English-American ear, still retains. The reformers rebelled against the doctrine of the Church. But their Bible versions remained faithful to the rhythm taught them by the Church whose teaching they repudiated.

What history might lead us to expect is confirmed by our tables. Take the modern versions of Psalm 50, in the languages here exemplified. The Vulgate rhythm is a common center toward which all approximate, by excess or defect. They are all, ultimately, translations of a Hebrew original. But their rhythm is attuned, in no way to Hebrew rhythm, but to the Graeco-Latin rhythm perpetuated by the Vulgate.

Our second table reveals the same law at work. Between Hebrew and Greek we have the same divergence. Around Graeco-Latin rhythm as center all later versions circle.

But what about table one? Our English versions are here almost identical in rhythm with the Hebrew original. This similarity, if this table stood alone, might be assigned to intentional imitation. But if you have sympathized with my argument thus far, you will think that here too the English versions are directly akin to the established Vulgate rhythm, which they emulate but do not attain. The Vulgate rhythm itself, in this narrative passage, is less distant from the Hebrew than it is elsewhere. Douay's all but identity with Hebrew is an accident. A happy accident, so far as it shows that English can preserve Hebrew rhythm; a mere accident, in the history of Vulgate predominance.

The Jewish version is no exception. It is an excellent translation. While, in general, it follows closely the Authorized Version, "with its admirable diction, never to be surpassed," it still carries an independent judgment. But its rhythm is the traditional, English, European, Vulgate rhythm.

RHYTHMIC DETAIL IN ONE VERSE

Between Hebrew and Greek there is an unbridgable rhythmic difference. Not Hebrew rhythm, but Graeco-Latin rhythm, presides over the European, English, American Bible. These two truths I would now color by detailed study of one verse. I choose for that purpose the opening verse of Psalm 50.

What is the first verse of the Miserere? A seminary class thought the question babyish. One answered: *"Miserere mei, Dei, secundum magnam misericordiam tuam."* All the others nodded assent. Then I said: "Each psalm verse must have two sentences, one primary, the other an echo of the first. You have given me only one sentence, that is, one half of a verse."

Breviaries and Bibles were opened, discrepancies noted. Verse 3, the opening verse of the psalm proper, is divided in the Breviary into two. But why does this half-verse sound like a whole verse? First answer: Usage. Second answer: The immense number of syllables in the Vulgate translation. We constructed the following table.

Ps. 50:3a

	H		V		Ch	
1)	חנני	(3)	Miserere mei	(6)	Have mercy on me	(5)
2)	אלהים	(2)	Deus	(2)	O God	(2)
3)	כחסדך	(3)	secundum magnam misericordiam tuam	(13)	according to thy great mercy	(8)
	Sum:	(8)		(21)		(15)

Ps. 50:3b

	H		V		Ch	
1)	כרב	(1)	et secundum multitudinem	(9)	and according to the multitude	(9)
2)	רחמיך	(3)	miserationum tuarum	(9)	of thy tender mercies	(6)
3)	מחה	(1)	dele	(2)	blot out	(2)
4)	פשעי	(2)	iniquitatem meam		my iniquity	(5)
	Sum:	(7)		(27)		(22)

The first half of this verse, eight syllables, grows, in Latin, to 21 syllables. Hebrew 100% grows to 262%. No wonder this half verse sounds, in the breviary, like a whole verse.

In 3b the usury mounts still higher. Seven syllables become twenty-seven, 100% becomes almost 400%.

Challoner's percentage, in 3a, is all but 200%. In 3b it is more than 300%. Ch emulates V, but fails to reach it.

Note the first phrase in 3b. Ch here does reach V. Each has nine syllables. But note also that H has here just one syllable. If H be 100% V and Ch give us here a 900% echo!

Is my audience a bit dizzy? Please be reassured. I am not going to climb higher. I cannot. I know not, in all the Bible, a more striking literary divergence. Until some curious searcher finds one more striking, I shall continue to hold that we are here dealing with the *locus classicus* in rhythmic diversity between Hebrew original on the one hand and its versions and sub-versions on the other.

This extreme case, certainly, does not prove my contention that all popular English versions, and further all popular European versions, imitate the rhythm of the Vulgate. That assertion rests on two things. First: The historical truth that the Vulgate rhythm trained the European Bible ear. Second: The rhythmic facts, which my table merely illustrates, are everywhere in accordance with that historical truth.

But before I pass on, let me note one other way in which Ps. 50:3 support and illustrates the dependence of Ch on V in rhythm. Whence comes that word "tender" in 3b, 2)? Neither H, nor LXX, nor V, has a corresponding adjective.

Adequate answer could come only from the man who first put the word here. Who was he? Was the word there before Challoner? Before Douay? Did it antedate even the K.J.?

But suppose I knew the man. Has he left recorded his reason? Was that reason idiomatic, a feeling, say, that the mere noun "mercies" needed a modifier? I do not know. But I conjecture thus, in line with history and present text-condition: The writer's ear, filled with *miserationum tuarum* (9 syll.), felt that the four syllables "of thy mercies" was too inadequate. Hence he added, tastefully indeed, two more syllables. Thus he approached V (9 syll.), but doubled H (3 syll.).

This instance, I think, is typical. In my Genesis table, the rhythm of Ch is not far removed from that of H. Therein lies evidence that English can retain the rhythm of Hebrew. But does this passage prove that the translator was aiming to reproduce Hebrew rhythm? I think not. Looking at all the facts, the theory just illustrated is alone found adequate. The rhythm dominant in the translator's ear was the Vulgate rhythm. In the Psalms, naturally, the Vulgate rhythm, the liturgical rhythm, was most inescapable. Here the translator made conscious efforts to keep the Vulgate sound. Elsewhere he was not so sensitive. But V rhythm, not H rhythm, was his guide. His approaches to the original rhythmic pattern were accidents.

RHYTHM AND REVISION

A revision is not a translation. The reviser should be able to translate, but his task is more delicate than that of the translator. He must, like the translator, be faithful to the thought of the original and to the rights of his own vernacular. But his characteristic as reviser is faithfulness to the spirit of the version he is revising.

Allow me here to remind you of an article in recent number of *The Catholic Biblical Quarterly*. You meet, as I do, people who stare when you speak of the long and tiring labor your task of revision demands. A mere revision! For such people I have now a good answer. I ask them to read Father Newton's study of Challoner's revising methods. I may add, parenthetically, that, in choosing prophetic material for rhythmic study, I followed the lead of that article.

Revision, then, is one of the most difficult of literary problems. And revision of the Douay-Challoner text is one of the most difficult of revisions. But one problem in that revision, the rhythmic problem, is relatively simple. Challoner, amid all his alterations, preserved the rhythm of Douay. The rhythm of Douay is ultimately the rhythm of the Vulgate, just as the Vulgate rhythm is ultimately the rhythm of the Septuagint. Rhythm, it appears, is the most persistent and stubborn of literary elements. Transplanted a thousand times, it retains still its native vigor. Our revision of Douay shall be faithful, though not scrupulous, in perpetuating the Septuaginta-Vulgata rhythm of Christianity. Two prescriptive milleniums lie behind it.

BEYOND REVISION

There was a judge, Manzoni tells us, who agreed with everybody. "You are right," he said to the first litigant. "You are right too," he said to the second litigant. "But, grandpa, they can't both be right." This from a young grandson, who sat listening in his corner. "Well, laddy, you are right too!"

In the name of that immortal judge I appeal for sympathy in my own dilemma. Retention of the original rhythm, doctrinal exactness presupposed, is the most fundamental law of translation. I have said Yes. Our revision is bound to the rhythm, not of the original, but of the Septuagint. Again I have said Yes. Before some precocious grandson ties me within a Gordian knot, let me point to the future for a saving distinction.

Revision is not, I think, the ultimate goal of this association. You went beyond that goal a year ago, you undertook a series of scientific commentaries. With one more step you will have lifted me out of my swamp. Between popular revision and scientific commentary lies a middle field, the field of literary appreciation of the Bible. Full appreciation of the beauties of the Bible is reserved, of course, to the few who relish them untranslated. But the problem is to lay down a road whereon all who study literature—layman, religious, seminarian, priest—may come to relish divine literature. Among roads to that goal a version in the original rhythm is incomparably the best road. Few idioms are equal to the task. Modern English is. My proposal is perhaps premature. That question more sober heads must decide. But if among all great literatures Bible literature be transcendent; if all literary beauties rest on rhythm as their foundation; if ignorance of Bible beauty be ignorance of divine beauty, then, though I be no prophet and no son of a prophet, I shall still rest in the contemplation of a time, far away or near at hand, when English speech will have carried to the ends of the earth the original rhythm wherein God spoke to man.

THE COMPLINE PSALMS

To exemplify the conclusions reached in the foregoing paper, I here append an English version of the three Psalms prescribed by St. Benedict for Compline. The number of syllables in the version corresponds, line by line, to that of the Hebrew original.

Psalm 4

Sad Evening: Joyous Song

He warns enemies:

Hear Thou my cry, O God all-just 8
in danger grant escape 6
pity me, answer my prayer. 8
Ye men, why dishonor my honor 9
why love the vain 4
why seek deceit? 4
How wondrously God treats His loved one 10
God hears my voice calling on Him. 8
E'en in your wrath sin not 6
reflect in your hearts 5
on your couches repent. 6
Offer gifts that are right 6
then confide in the Lord. 6

He cheers friends:

How many cry: Who can show us hope? 9
Raise before us, God, the light of Thy face. 10
Thou pourest joy in my heart 7
above their wealth of wheat, wine and oil. 9
In peace at once I couch and sleep 8
for Thou, O God, Thou alone, 7
lay'st me down to sleep in trust. 7

Psalm 90 (91)

Beneath His Wings

He who trusts

Who dwells hidden in God, 6
lives shadowed by the Lord, 6
speaks thus to God: 4
My refuge and my rock 6
my God and my trust. 5

is sheltered from demons:

'Tis He who saves thee 5
from hunter's snare, destroying plague. 8
His pinions shelter thee 6
His wings enfold thee round 6
thy shield and buckler His truth. 7
Fear not the terrors of the night 8
nor shaft that flies by day 6
not plague that crawls in the darkness 8
nor scorching demon of midday: 8
while thousands fall to thy left 7
tens of thousands to thy right 7
to thee he comes not nigh. 6
Look, with thine eyes behold 6
see sinners receive their due. 7

is guarded by angels:

On thee whose refuge is God 7
whose castle is the Most High 7
upon thee shall fall no evil 8
nor stroke of plague draw near thy tent. 8
On His angels He laid charge 7
to guard thee on all thy ways 7
on their pinions they bear thee up 8
lest thou dash against a stone thy foot. 9
Walk safe upon adder and asp 8
tread lion and snake. 5

is glorified by God:

He hangs on Me, and I save him 8
I his rock, he knows My name 7
He calls Me, I answer him 7
with him I stand in his need. 7
I save him, I honour him 7
with long life I satiate him 8
salvation I let him see. 7

Psalm 133 (134)

Good Night

Pilgrim says farewell:

Come now and bless the Lord God 7
  all servants of God. 5
Ye who stand in God's house through the night 9
  lift hands to God's place 5
    and bless the Lord our God. 6

Priests bless him:

Bless thee our God out of Sion 8
  the Maker of heaven and earth. 8

PATRICK CUMMINS, O.S.B.

Conception, Mo.

THE KINGDOM OF THE HEAVENS IN THE GOSPEL OF ST. MATTHEW

When the synoptic gospels speak of the preaching of Christ and give us His doctrine concerning the work He came to accomplish, we notice a striking difference of expression, for whereas Mark and Luke use the expression "the kingdom of God," Matthew uses "the kingdom of the heavens," though he is aware of the other as well (12:28; 21:31,43). Of course, essentially, the two expressions means the same thing. This is clear from a comparison between Mt. 5:4 and Lk. 6:20. Still, there is a slight difference between the two: the expression used by Matthew is according to Hebrew usage and possibly alludes to some such passage as Daniel 2:44, while the phrase as used by Mark and Luke was more readily intelligible to the non-Jewish readers whom they had in view, and possibly indicates, in the first instance, the royalty of God.

Christ preached exclusively to the Jews. He presumes on their part familiarity with the expression, though it is clear from the gospel that there was nothing common between the current Jewish notions of the kingdom and Christ's except only the term. Thus, Christ rejected the purely earthly and national notion of the kingdom from the very inception of his public life (thus at the Temptation), and again when the Jews sought to crown him king after their own conceptions (Jn. 6:15).

What did the expression mean to the Jews? In Israel, the conception of God as Lord and King was always present, together with its correlative "kingdom of God." The kingdom appears as the embodiment of the sovereignty and glory of Jahweh amongst His chosen people. He made a covenant with his people and they promised obedience to him (Ex. 24:7), and they renewed the memory of this in their daily prayer "Shema Israel" (Deut. 6:4-10; 11:18-20).

But the prophets speak of a future kingdom. It is true, they describe this future kingdom in the tones and with the colors of an earthly, national glory, but everywhere we notice a strong element of religious and moral perfection. And already in the Old Testament the future kingdom and the kingdom of the Messias were correlative ideas.

The thought of a glorious future burned in the breast of Israel from the very outset. It was rooted in the promise made to Abraham: *In te benedicentur universae cognationes terrae* (Gen. 12:3). Hence, even at so early a time the *providens Scriptura* indicates that the Gentiles shall share in the future kingdom. Especially Isaias, Jeremias and Ezechiel represent this note of universality as one of the characteristics of the coming kingdom.

The Old Testament does not neglect to foretell the spiritual nature of the future kingdom. There will be a rejuvenation of the spirit, cleansing away of all sin: "And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh" (Ez. 36:25-27). And the children of the new kingdom will be called *filii Dei viventis* (Os. 1:10). Such would be a very brief resumé of the Old Testament notion of the kingdom.

IN THE NEW TESTAMENT

The immediate announcement of the approaching kingdom was made by St. John the Baptist: "Do penance, for the kingdom of the heavens is at hand" (Mt. 3:2). His preaching aroused the expectancy of the whole people. All came to be baptized, Pharisees and Sadducees (3:7), publicans and soldiers (Lk. 3:12,14). John sees the kingdom on the very threshold. And as the kingdom was to be a gift to man; nay, even the very time of its approach, the appointed "fulness of time" was also a gift, therefore the announcement of its arrival is a "glad tiding";—*impletum est tempus!*" (Mt. 1:15).

As his precursor, so also Christ himself, from the time he first entered into Galilee went about preaching: "Repent, for the kingdom of the heavens is at hand" (4:17; 10:7). Rather "the Kingdom of God is come upon you" (12:28). Even more, it is already here, because "from the day of John the Baptist until now the kingdom of heaven is being assailed, and the assailants are for seizing upon it" (11:12). The announcement is an all-absorbing thought for Christ, for "Jesus went about the whole of Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (4:23). The kingdom, therefore, was something that had been expected by the Jews.

CHARACTERISTICS OF THE KINGDOM

Christ gave no single, exhaustive definition of the kingdom, but he did define it. In fact, he defined it so much, and from so many different angles that it becomes a difficulty for us. This very sollicitude of our Lord in defining the kingdom proves beyond doubt that his notion of it did not agree with the notions entertained by his contemporaries. He was evidently trying to remodel their notion after his own. So little is Christ's conception familiar to his hearers that Jesus calls the kingdom a "mystery" (13:11).

First, then, it is a spiritual kingdom which is established primarily in the heart of man. Thus, in the parable of the sower (13:3-23). The kingdom is not ostentatious, for we are to do our almsdeeds in secret (6:6), and our prayers are to be offered in secret, and our fasting is to be dissimulated (6:17-18). The kingdom demands great moral excellence: "Make the tree good and its fruit good" (12:23). The beatitudes give us an insight into the utterly new spirit, the exalted spirituality that is to characterize the children of the kingdom. Christ brought the Law of Moses to its ultimate refinement and he demands its observance. Nay, he gives us a divine standard after which we are to strive: "Ye, therefore, shall be perfect, even as your heavenly Father is perfect" (5:48). That the kingdom is a spiritual one is further evidenced by the fact that it opposes no kingdom but that of Satan. Accordingly, almost the first miracle Christ wrought was an exorcism. His kingdom is established and expands in proportion as He forces Satan to yield the ground which He holds: "If by the Spirit of God I cast out devils, then is the kingdom of God come upon you" (12:28). This implies a warfare with Satan and his ultimate defeat.

Forgiveness of sin is one of the special privileges of the kingdom: *Filius hominis habet potestatem in terris remittendi peccata* (9:6). This power, exemplified in the instance of the paralytic at Capharnaum: "Be of good heart, my child, thy sins are forgiven thee" (9:2), is clear also from the intimate associations of Christ: "Many publicans and sinners came and were at table with Jesus and his disciples" (9:10); and: "I have come, not to call just men, but sinners" (9:13).

It is to be a universal kingdom. Universality is already implied in the strong words of John the Baptist to the Pharisees and Sadducees: *Et ne velitis dicere intra vos: Patrem habemus Abraham. Dico enim vobis quoniam potens est Deus de lapidibus istis suscitare filios Abrahae* (3:9). When the Baptist thus opposes the born children of Abraham to the children of grace, he is quite certainly thinking of the call of the heathens. Then, we have the words of Christ himself: "The kingdom of God shall be taken from you, and shall be given to a nation that yieldeth the fruits thereof" (21:43). Its universality is clear from the parable of the darnel in the field to which our Lord gives the authentic explanation "the field is the world" (13:33). There is besides, the parable of the marriage-feast: "The marriage-feast is ready, but those invited were not worthy. Go ye therefore to the crossings of the streets, and whomsoever ye find, summon to the wedding" (22:8-9). It is unequivocably stated in the parting command of Christ: "Go ye, therefore, make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all that I have commanded you: and behold, I am with you all days, unto the consummation of the world" (28:19-20). This is very reminiscent of Daniel (7:14), *Dedit ei potestatem, et honorem, et regnum: et omnes populi, tribus, et linguae ipsi servient.*

The kingdom is of inestimable value: "Blessed are your eyes, because they see, and your ears, because they hear. Amen I say to you, many prophets and just men longed to see what ye see and they saw it not, and to hear what ye hear and they heard it not" (13:16-17). The kingdom is like a hidden treasure, like a pearl of great price (13:44-46). Nay, there are (even) eunuchs who have made themselves such for the sake of the kingdom of the heavens" (19:12). The sacrifice of life itself is as nothing when it is offered for the sake of the kingdom: "Have no fear of them that kill the body, but cannot kill the soul" (10:28), for "he that hath lost his life for my sake shall find it" (10:29). No wonder, then, that "the least in the kingdom of the heavens is greater than" John the Baptist (11:11).

The kingdom, therefore, is something objective. Two conditions are required for entrance into it: faith and repentence.

1) Faith is one of the indispensable conditions for entry. They that receive the kingdom in faith "shall feast with Abraham and Isaac and Jacob in the kingdom of the heavens; but the children of the kingdom shall be cast forth into the outer darkness" (8:8-13). Mark puts it into a shorter formula "*credite evangelio*"

(Mk. 1:15). The necessity of faith is clear from the command of Christ to the Apostles: "Go ye, therefore, make disciples of all the nations . . . teaching them to observe all that I have commanded you" (28:19.20).

2) Repentance is the second condition required. It is to be a *metanoia,* a complete change of mind and will, a sorrow for the past and a turning to God. The tree must be made good and its fruits good (12:33). The lack of such repentance draws forth a terrible threat from the lips of Christ: "Woe to thee, Chorazin! Woe to thee, Bethsaida! For if in Tyre and Sidon had been wrought the miracles which have been wrought in you, long ago they would have repented in sackcloth and ashes" (11:21). "Nay, I tell you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (11:24).

Having once entered the kingdom we have God as our Father. We must bear in mind when we speak of this fatherly relation of God toward the New Testament people that we are speaking of a progressive revelation over that of the Old Testament. The Old Testament enjoyed only a theocratic sonship; the Christian, an adoptive sonship; in the Old, it was collective; in the New, it is individual. Therefore, in the New Testament the indivdual has the right to call God as by a proper name "Father." That Christ was giving a new idea of God is evident from his solemn words: "Nor doth any one know the Father except the Son, and he to whom the Son may choose to reveal him" (11:27). Therefore, in the new kingdom, it is a case of adoption, of being children and heirs; it is grace, mercy, freedom and joy.

THE KINGDOM IS THE CHURCH

According to our Lord, the kingdom is not national and earthly in the sense of the Jews; it does not come suddenly from heaven as the apocalyptic writers thought, but it is spiritual or religious, involving a new revelation and forgiveness of sin and a new life. Its objective foundation is truth and grace, its subjective foundation is faith and repentance. The conditions for entrance are not nationalistic or particularistic, but ethical and universal. And although the kingdom is essentially in the souls of men, yet it is also bound up with a visible institution which Christ called his "Church." In fact, he identifies the kingdom with the Church militant (13) and with the Church triumphant

(5:3:10; 8:11). The kingdom, therefore, is in this world, a visible, spiritual institution with definite dogmas, with a code of morals (Sermon on the Mount), with a divinely appointed organization (Primacy), with a ritual (Sacraments and Mass). It is therefore in the form of a community; it is not individualistic.

The social, ecclesiastical character of the Church is more emphasized in Matthew than in the other synoptics. Matthew gives many rules which this society is to follow for its guidance. These rules respect prayer (6:5-15), fasting (6:16-18), marriage (5:27-32), our relations to our brethren (5:25-26). Then, we have the whole list of the beatitudes for the perfection of the individual.

Finally, at Caesarea Philippi Christ lays the enduring, invincible and visible foundation of his kingdom: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind upon earth shall be bound in the heavens, and whatsoever thou shalt loose upon earth shall be loosed in the heavens," and thereby he identifies the kingdom with the Church (26, 28).

THE ESCHATOLOGICAL KINGDOM

The kingdom on earth is, in its entirety and in its application to the individual man, only a preparation for the kingdom in heaven. It is straining itself outward to the ends of the earth and is hastening toward the end of time for the realization of its ultimate consummation which will come with the second appearance of the Son of Man. Its whole urge is eschatological. When Christ promises the kingdom to the poor and persecuted 5:2,10), when he speaks to the disciples of their entrance into the kingdom (18:2), when he guarantees heaven to children (19:14) and on the other hand, when he excludes those who merely give him lip-service (7:21), he can be thinking only of the eschatological kingdom, for the wicked do actually belong to the kingdom here on earth (cf. the parable of the net).

Christ often turns our attention to the future kingdom; thus, in the beatitudes and in his promise of reward and threat of eternal punishment (13:41-43,47-50; 25:34; 7:21,23; 13:30). He often warns us to be in readiness for its coming (24:42;

25:13). The eschatological kingdom will be ushered in by a re-birth, a "palingenesis" (19:28). This will be the consummation, a day of the power and glory of the Son of Man (24:30), for "then shall he sit upon the throne of his glory, and all the nations shall be gathered together before him. And he shall separate men one from another, as the shepherd doth separate the sheep from the goats; and he shall place his sheep on his right hand, but the goats on his left. Then shall the King say to those on his right, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world... Then shall he say likewise to those on his left: 'Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels' " (25:31-34,41). The wicked, therefore, are cast into the furnace of fire, but the just enter into the kingdom (13:40) and this, according to Matthew (19:23), is the same as being saved. The way into this kingdom is through a resurrection (22:30). There, the just shall live like the angels (22:30), and they shall shine like the sun (13:43) and enjoy perfect and eternal felicity (5:3ff).

CONCLUSION

The kingdom on earth is a new, moral economy of salvation. It is the supernatural life of grace. It is the realization of God's royalty made manifest in a realm which is the Church and which was founded on earth by Him whom the Father has sent and who shall rule and govern it to its final phase as the vice-regent of the Father. And "then shall be the end, when he shall surrender the kingdom to God the Father ... And when all things shall be subject to him, then shall the Son himself be subject to the Father who subjected all things to him, that God may be all in all" (1 Cor. 15:24,28). "Blessed are they that wash their robes, in order that they may have a right to the tree of life, and may enter by the gates into the city! Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolators and everyone that loveth and worketh falsehood" (Apoc. 22:14-15).

SILVANO G. MATULICH, O.F.M.

Santa Barbara, California.

THE MYSTERY OF THE CROSS

The means chosen by Jesus to accomplish His mission may be spoken of in one word, the *Cross.* He died on the Cross; and in a metaphorical sense that is familiar to all His followers, He bore the Cross all His life. The truth that He redeemed the world by His suffering and death is a mystery, i.e., a *hidden truth.* It was hidden until it was revealed by our Lord to His followers; and even with all the light which revelation has cast upon it there are aspects of this truth which we cannot well understand.

For those who refuse the light of revelation the mystery of the Cross is still hidden. The doctrine of the Cross appears to them foolish and a sufficient reason to refuse to become Christians. St. Paul's statement of how unbelievers looked upon his preaching applies to unbelievers of our own day: "We preach Christ crucified, unto the Jews indeed a stumbling block and unto the Gentiles foolishness" (1 Cor. 1:23). In no case do we see a more striking illustration of the truth spoken of by the Prophet than in the way unregenerate men judge of the means chosen by God to save us: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8).

We shall not here discuss the doctrine of Redemption in its entirety; but we shall follow our Lord as He reveals by His acts and His words the doctrine of the Cross and consider the effect of this revelation on His first disciples.

From the very beginning of His life on earth, our Lord, entering upon the course of action which lead Him to Calvary, followed ways that are contrary to "the prudence of the prudent" and confusing to "the wisdom of the wise." He chose to be born in a stable. For thirty years He hid the fulness of the Godhead and of divine power under the form of a child, of a carpenter's apprentice and of a carpenter. He inaugurated His public career by a forty-days fast. We can see in the light of faith that this wisdom of God is really wiser than our wisdom, that His way of achieving the salvation of men were really more effective than human intelligence could have devised. Satan with his superhuman intelligence seems to have realized something of the effectiveness of the weapons chosen; he tried to divert our Lord from the career which the fasting in the desert seemed to foreshadow.

POVERTY

In the first temptation Satan says, in effect, to our Lord: "Use thy power to procure for thyself the comforts of life." Jesus could have done so. He could have feasted sumptuously every day, clothed in purple and fine linen; He could have lived in a royal palace. But He chose poverty. Most of His followers would be poor and He regarded poverty as the better part for them. In riches He saw a positive obstacle to salvation; no one not detached from riches at least affectively can be a member of His kingdom. But it is humanly impossible for rich people to detach their hearts from money, and to refrain from spending their money in a way that is detrimental to their spiritual welfare. No man can serve both God and Mammon; and in Mammon Jesus recognized a great competitor for the allegiance due to His heavenly Father and to Himself. It was fitting, then, that He give an example of poverty. He did this first of all when He became incarnate: how poor is the estate of the richest of men compared to the estate of our Lord in heaven! It is doubtless to this impoverishment that St. Paul refers in 2 Cor. 8:9, "For you know the grace of our Lord Jesus Christ, that being rich He became poor for your sakes; that through His poverty you might be rich." These words may, however, be appropriately applied to His condition here on earth as compared to that of other men. He had no house of His own: "The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay His head" (Mt. 8:20). When He left the home at Nazareth, He probably used Peter's house at Capharnaum; and as He traveled about the country preaching His Gospel and doing good, He relied on the hospitality of strangers, or the organized help of a few holy women of Galilee, such as Mary Magdalen, Solome, Joanna and Susanna (Lk. 8:1-3). In fact, He and His disciples were beggars: Judas carried a purse and people cast in their alms (Jn. 12:6.) Such conduct is displeasing to worldly-wise men, and to the devil.

HUMILITY

In the second temptation Satan says, equivalently: "Make a great display of thy power, such as will force the admiration of thy fellow-countrymen: Cast thyself from the pinnacle of the temple."

Jesus might have done so; He might, too, have complied with the Pharisees' request for signs in the heavens; He might have confounded the jeering crowd on Calvary by coming down from the Cross as they challenged Him to do. But He would not. Pride, like inordinate love of money, was an enemy of His kingdom. He was to arm all His followers against it. Again, He would set them an example. He would reject popularity and the applause of men. He would work miracles indeed, supernatural signs such as would accredit His mission with men of Good will; but He would not compel the adhesion of men. It would be possible for malignant blasphemers to assert that what was the work of the Spirit of God was the work of Satan. His signs would not preclude the Cross. Nor would they render impossible contempt and contradition. So does He teach His followers to promote the kingdom of God—humbly, conscious that they are "useless servants," ready to bear patiently with detraction and calumny; in a word to be meek and humble disciples of Him who is "meek and humble of heart." Frequently they like Himself would have to undergo injustice.

AMBITION

A third time Satan tries Him with another form of temptation, which appeals especially to strong and able men:—"Take over the government of the world."

The poor and lowly Prophet of Nazareth was, indeed, to exercise over millions a sway incomparably greater than that of a Cyrus, an Alexander, or a Caesar; but He would come to His throne in a way that would not foster ambition and the love of domination in the hearts of His followers. He had power, but He "came not to be ministered to, but to minister"; and the power which He would communicate to His disciples, they must use only for the service of others, submissive in mind and in will to their superiors, and to God.

If the Apostles had been able fully to understand the meaning of what our Lord told them of His Temptation, they would have put aside once for all the worldly dreams of their people concerning the coming Kingdom of God. But this lesson of unworldliness, the lesson that we must detach our heart from riches, pleasures, popularity and power, was to be learned only gradually and slowly. It was inculcated first by practice: they left all things to follow Jesus and to share in His hardships during His ministry as an itinerant preacher. The lesson of unworldliness was brought home to them as they listened to His teaching that the blessedness of the Kingdom was for the poor in spirit, the meek, the peacemakers, those who hungered and thirsted for righteousness, for those who suffered persecution for His sake and the sake of the Kingdom; for those who do the will of God; who love their neighbor as themselves. At last the lesson was taught more explicitly.

ANNOUNCEMENT OF THE PASSION

Our Lord and His disciples were near Caesarea of Philip. St. Peter, divinely enlightened, had drawn with full assurance the conclusion from what he had seen and heard. He declared his Master to be the Christ, the Son of the living God. Hardly had this act of faith been made when Jesus "began to shew to His disciples, that He must go to Jerusalem, and suffer many things from the ancients, and scribes and chief priests, and be put to death, and the third day rise again" (Mt. 16:21).

Though the good, loving, impetuous Peter had just been favored with a revelation from the Father which taught Him what the Son of Man was, he was far from having learned all the thoughts of God. His human wisdom still guided Him. He could not conceive that "it behoved Christ to suffer" (Lk. 24:46). He, like Satan, proposed that Jesus turn away from the road that led to the Cross: "Lord, be it far from thee, this shall not be unto thee." Jesus turning said to Peter: "Go behind me, Satan, thou art a scandal unto me: because thou savorest not the things that are of God, but the things that are of men."

"Then Jesus said to His disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." We must be ready, like the martyrs, to die for Christ. But what is sometimes harder, we must live for Christ and not for ourselves. We must deny ourselves, not by one heroic act, such as martyrdom, but by the repeated acts which make up Christian virtues—acts which require constant sacrifice. That we might not escape the real meaning, St. Luke thus renders our Lord's saying: "If anyone will come after me, let him deny himself, and take up his cross *daily,* and follow me" (Lk. 9:23).

Daily, a Christian must act for Christ and as Christ's Spirit prompts. He must avoid doing what disorderly inclinations draw him to—what St. Paul calls "the works of the flesh" (Gal. 5:19), that is, the works of the unregenerate, of those who have not come under the influence of the Spirit of Jesus. Nor may he be satisfied with mere resistance to the triple concupiscence which would draw him into these "works of the flesh," i.e., unlawful pleasures of the senses, excessive love for riches, sins of pride and ambition. Like his divine model, he must positively practice mortification of the flesh, poverty and humility even beyond what is necessary to avoid sin. The Spirit of Jesus will suggest to him just how far to go in the practice of the evangelical counsels, but we may be sure that He will inspire him to do more than the law strictly requires; and make him realize that if he would, like Jesus, influence others, draw them to himself in order to raise their hearts to God, he must bear on himself the marks of Christ crucified—mortification, poverty, and humility.

W. S. REILLY, S.S.

St. Mary's Seminary, Baltimore.

OBSCURITIES IN THE LATIN PSALTER

IX.

50. **Psalm 61:10c.** (Thursday, at Matins.)

Mendaces filii hominum in stateris: *ut decipiant ipsi de vanitate in idipsum.*

Ancient translators of the Hebrew poets did not always heed the close relation between metrical structure and the division and arrangement of the thought. The structural balance of this whole verse calls for its division into two members instead of three. The first ends with *hominum:* "Truly, nothing are sons of man, delusive are sons of man." The beginning of the second member is well rendered by *in stateris,* but *ut decipiant* and its LXX original τοῦ ἀδικῆσαι are difficult. TM has indeed an infinitive of purpose or result, but different in one radical, and (more significantly) in termination, from that of the verb "act wrongfully," which the versions are supposed to have read. Yet Jerome too supports them by writing *in stateris dolosis.* This "threefold cord is not easily broken," yet reconstruction would be so difficult that TM appears to have the right of way, with its infinitive of "rise" or "ascend," which yields a very natural sense. *Ipsi,* next in order, serves in the Hebrew as a kind of copula. The whole expression, "in scales to rise (are) they," uses the infinitive of result to express their nature: placed in the divine balance of reality, they would rise, as having no weight.

De vanitate involves a familiar Hebrew preposition having the meanings "from," "more than," "because of." The first being hardly appropriate, we may understand that they would rise in the balance either "because of nothingness" or "more (readily) than air," since the original of *vanitas* is radically "breath" or "vapor." Finally, *in idipsum* represents an adverbial accusative, "together," which properly modifies "rise," but can find no suitable position except at the end of the clause. As amounting to "(all) together," it logically qualifies the subject "they": all men together would have no weight in the balance of divine estimation.

Thus the verse appears to read:

"Truly, nothing are sons of man, delusive are sons of man;
in the scales, *they would rise by their nothingness, all together."*

51. **Psalm 62:11b.** (Sunday, at Lauds.)

Tradentur in manus gladii, *partes vulpium erunt.*

Partes, really singular in the Hebrew, is "a division" understood as that "portion" or "share" of anything which accrues to one as his peculiar perquisite. If to become "the share of foxes" (so also LXX and Jerome's version) seems an impossible destiny for human beings, the explanation lies in the popular zoology of the Old Testament, which applies one name to animals of similar appearance but very different habits. There is little doubt that the *vulpes* here are really the jackals, those nocturnal scavengers of the Near East which have battened on the relics of many a stricken field. Incidentally, we may meet the jackals again in Ps. 73, in the same rôle but more thoroughly disguised. The first verb of the verse has an impersonal construction which is well preserved by the passive. Then we have

"They shall be given up to the power of the sword,
they shall be the portion of jackals."

52. **Psalm 63:4b.** (Saturday, at Lauds.)

Quia exacuerunt ut gladium linguas suas: *intenderunt arcum rem amaram.*

The apposition in the second member expresses another simile, but without *ut*, therefore strictly a metaphor. These enemies war with words. As "they have whet like a sword their tongues," so "they have strung (for) their arrow" a similar weapon. The verb really expresses the bending of the bow, an act which passes over to include the discharge of its missile. But *rem* in this context is a curious inconsistency. The Hebrew noun for "word" includes also "subject of discourse, affair, thing." Too often this more general meaning is contracted to the stricter rendering "word," as in the πᾶν ῥῆμα of Lk. 1:37, which covers "every matter." But here the opposite defect appears, and what was literally "a bitter word" has been diluted to "a bitter thing." The couplet runs thus:

"For they have whet like a sword their tongues,
they have strung (for) their arrow a stinging word."

53. **Psalm 63:7b-c.** (Saturday, at Lauds.)

Scrutati sunt iniquitates: *defecerunt scrutantes scrutinio.*
Accedet homo ad cor altum.

Again there are really but two members, the first ending with *scrutinio.* "They have devised injuries" is excellent, except that the tense is present. In *defecerunt scrutantes scrutinio* we find Jerome's version of the Hebrew again endorsing LXX and V. *Scrutantes scrutinio* seems to witness to a text like TM, though the latter reads "a device (well) devised," or fully thought out. That the versions arrive at their different construction by reading the initial *mem* of the second word in TM for a final *mem* of the first (Bo.) is evident. That this reading was correct, and the present position of the letter is a copyist's mistake (Bi.), is not so obvious; the shoe may belong to the other foot.

Defecerunt is really difficult, and so variously explained that detailed exhibition of the different opinions would be confusing. If TM is to stand, Bird is right in interpreting the verb of finished achievement, not of desistance in failure. But the verb of this meaning involves an unintelligible ending. On the other hand, as Kittel and Zorell note, many Hebrew MSS read another verb, beginning with *ṭeth* instead of *tau,* which is normal in formation and also clear in sense: "they have concealed a device (well) devised." This is probably correct.

Accedet homo ad cor altum has puzzled every reader of the Breviary. At all events, it begins the second member of the parallel. Moreover, it is introduced by "and," as Jerome acknowledges by writing *et cogitationibus singulorum, et corde profundo,* where both the conjunctions are in TM. But the two ablatives are hard to justify. Apart from questions of construction, "heart" and "deep" seem certain, whereas the two chief words of the first phrase are ambiguous in their very simplicity. Depending on its vowels, which of course are uncertain, the first may be either "has approached" or a noun meaning "midst," and hence "inner self," the seat of either thought or emotion. This explains Jerome's *accedet* where V yield to LXX, and *cogitationibus* as expressing his personal opinion. Finally, "man" may be either literally such, or distributively "each one," which inspires Jerome's *singulorum.* For the *ad* of V we have no original, but "and" (or "but") as in Jerome's *et corde.*

It seems most reasonable to take "man" as meaning "each one," and the preceding form (with other vowels) as its verb, in the normal order. The verb itself may mean "draw near" in any intransitive sense, or particularly "approach" or "advance" as implying attack (again intransitive). In either case, it complements the idea of the first member: they keep their plans to themselves. The whole would then read,

> "They devise injuries; *they conceal a well-laid plot,*
> *and each approaches, but (his) heart is deep.*"

54. **Psalm 63:8-9a.** (Saturday, at Lauds.)

Et exaltabitur Deus. *Sagittae parvulorum factae sunt plagae eorum: (9) infirmatae sunt contra eos linguae eorum.*

The division of verses is apt, but not so the subdivision of 8. It is tempting to begin with 8b as it stands, and simply understand an inversion of the order of subject and predicate: "their strokes have become arrows of children," innocuous. But to begin a second member with *sagittae* would leave six Hebrew words divided into two plus four, instead of three plus three; and the difference is of some moment here. The verse is a short and vivid one, with no leeway for grossly uneven balance, and with a terse pointedness which needs the support of equal grouping.

If, then, *sagittae,* goes with the intransitive verb *exaltabitur,* what is their relation? The verb was pardonably misread by LXX, followed by V; but Jerome writes *sagittabit,* with TM, in his complete version, and *percutiet* in a quotation elsewhere. The Hebrew form, without its vowels, could be either "will be exalted" or "will shoot them," the latter including an objective suffix. This last is in the right, and "arrow" (singular) serves as adverbial accusative, "with an arrow."

Parvulorum, beginning 8b, follows *νηπίων* of LXX, which misreads a Hebrew word for the plural of "simple-minded." But Jerome writes *sagittabit ergo eos Deus jaculo repentino,* attaching the last word to 8a, but discerning its true meaning. It is the adverb "suddenly," but probably belongs to what follows. *Factae sunt plagae eorum* is strictly literal; the verb, in the perfect, has the force of a future regarded as determined. "Their wounds will be" is equivalent (with a verb thus explicit) to "their wounds will appear," i.e. "they will be wounded." So Jerome, *inferentur plagae eorum,* which, with *repentino* prefixed, now gives us "Suddenly will come their wounds."

Our last sentence represents three Hebrew words, the first member of 9. *Infirmatae sunt* follows several witnesses to LXX (though not the current text), except that these have the active voice, "weakened them." The Hebrew verb does include an objective suffix, but it is in future tense. In LXX and V its subject is "their tongues," and V adds *contra eos,* which is in TM. Jerome's version of the whole member is *et corruent in semetipsos plagis* [*al. linguis*] *suis.* But since the verb has its own objective suffix ("them," although verbally "him"), *contra eos* (better than *in semetipsos*) *linguae eorum* seems (Zo.) to add a fresh statement, no explicit copula, of course, being necessary. The original of *infirmatae sunt (corruent)* is certainly both active and transitive, and TM is probably right in "he will bring them down," or "ruin them." The added sentence, "against them are their tongues," seems to imply that their campaign of abuse will recoil: *super ipsos venit quod minati sunt* (Zo.).

The following seems to be the plainest rendering of the whole excerpt:

(8) "God will shoot them *with an arrow,*
suddenly will come their wounds.
(9) *And he will ruin them; their tongues will be against them.*"

This last line, the first member of 9, comprises three trenchant words in Hebrew. The rest of the context proceeds clearly enough.

55. **Psalm 64:4b.** (Wednesday, at Lauds.)

Verba iniquorum praevaluerunt super nos: *et impietatibus nostris tu propitiaberis.*

Apart from the fact that *nos* should be *me,* two mere trifles spoil the logical sequence of the two members. First, *iniquorum* should be the abstract *iniquitatum,* which Jerome's version adopts with TM. The *verba iniquitatum* are then "charges of iniquities," accusations of moral guilt, from without or within—not "the words of the wicked." Next, *et* does not connect the members in the Hebrew, but leaves the prayer independent in construction, though with a future indicative to serve as a precatory imperative:

> "Charges of iniquity prevail against me:
> *our transgressions, do Thou efface them."*

56. **Psalm 64:14a.** (Wednesday, at Lauds.)

Induti sunt arietes ovium, et valles abundabunt frumento.

The versions seem to justify TM; the two words "are clothed" and "sheep" (properly collective and also definite, "the flock") are certain; but *arietes* renders an ambiguous Hebrew word. The same form, though differently derived, is now recognized as meaning either "he-lambs" or "pastures." This gives us either "the flock(s) are clad with lambs," or (reversing the order of subject and adverbial accusative) "the pastures are clothed with the flock(s)." The difficulty of deciding this apparently minor choice is illustrated by the division of general opinion. Jerome, with other ancient versions than LXX and V, prefers the first, and Bird follows; Gesenius, in his original *Thesaurus,* and his modern editors, Brown, Driver and Briggs, adopt the latter, and Zorell agrees. It would seem that the second rendering makes somewhat better sense, but one cannot venture to say more.

57. **Psalm 65:3b.** (Thursday, at Matins.)

In multitudine virtutis tuae mentientur tibi inimici tui.

The one word which spoils the logical sequence is *mentientur,* in which Jerome agrees with LXX and V. Here, as in Ps. 17: 46a,[1] the Hebrew verb, which regularly means "deceive," inclines rather to the idea of "dissembling" by insincere submission, which, on the part of an enemy, would amount to "cringing." The latter makes quite clear the sequence of the thought:

"In the greatness of Thy power Thy foes will cringe to thee."

(*To be continued*)

W. H. McCLELLAN, S.J.

Woodstock, Maryland.

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[1] See Vol. I, No. 3, p. 245.

ARCHAEOLOGICAL CORNER

FROM THE STONE AGE TO CHRISTIANITY

The distinguished Hopkins archaeologist and philologian, Professor William Foxwell Albright, has recently published a thoughtful study entitled *From the Stone Age to Christianity* with the sub-title *Monotheism and the Historical Process.** The purpose of the book, he tells us in his preface is "to show how man's idea of God developed from prehistoric antiquity to the time of Christ, and to place this development in its historic context."

In the first chapter he discusses the recent discoveries of ancient written and unwritten documents in the Near East, and stresses the need of sound methods in obtaining and interpreting archaeological data. Oral composition and the reliability of oriental oral tradition for the transmission of historical facts receive due consideration. There are also some pertinent remarks regarding the transmission of written documents. Although Prof. Albright has handled thousands of ancient written documents from the Near East, he has found little evidence of any pious fraud in their fabrication. Sacred and profane documents, he states, were generally copied with care. There was to be noted, however, the general tendency to modernize archaic language. In later times there was some tendency to imitate archaic language. Variants, commentary, and new legislation were regularly incorporated into the old texts.

In his second chapter, he is concerned with the basic philosophical principles that should guide the historian in the interpretation of his data. The outline of the chief influences on historical writing from Hegel and Comte to the modern sociologists and psychologists is excellent. Taking up the problem of the validity of historical knowledge, he finds no basic difference between scientific and historical knowledge. He then considers the extent to which the principles of mathematics, physical sciences, biology, and anthropology may be applied to history, and concludes with what he calls an organismic philosophy of history. The following excerpts from this chapter will be of special interest to the theologian:

> .... it may be emphasized that organismic philosophy inevitably carries with it opposition, open or implicit, to monistic or atomistic speculations. Thinkers who deal habitually with patterns, configurations, and organisms cannot help but raise the question of entelechy, whatever form the question may take. If patterns and organisms have properties which none of the component units possesses, does not the Cosmos likewise have properties which raise it high above its most impressive constituent? If microsmic man, who alone of created beings is able to think consciously and purposively, is forced by circumstances over which he may have little control to become one of a group which plays a definite rôle in a larger pattern, itself perhaps a unit

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* Baltimore: Johns Hopkins Press. Pp. 363. $2.50.

in a still larger configuration, does not the human microcosm have its analogy in a macrocosmic thinker who is above these configurations of human societies? . . . The sympathetic student of man's *entire* history can have but one reply: there *is* an Intelligence and a Will, expressed in both History and Nature—for History and Nature are one.

These two chapters are fundamental to the proper understanding of the pages that follow. Both chapters, we believe, are unique in modern historical literature, at least in English. As the methods and principles advocated therein are for the most part basic to all sound historical research, most scholars will have little difficulty in agreeing with them. They will probably find more room for disagreement regarding specific applications in the remaining chapters. Prof. Albright rightly insists that "only where there is a sufficiently broad basis of critically sifted data can inductive reasoning lead to sound generalizations," and he is aware how "a single subjective dislocation can disorganize an historian's entire perspective." When evidence is meager, as it so frequently is in the archaeological field, scholars will honestly differ regarding that sufficiently broad basis and the kind of "critical sieves" necessary to attain it for legitimate conclusions.

In his third chapter, he describes the cultural and religious development of the Near East from the Stone Age to about 1600 B.C. He has written on this matter before, and the reader will find the present fresh synthesis to be as claimed in the preface "the most up-to-date account of the present state of our knowledge of prehistory and of the ancient Near East."

The fourth and fifth chapters are devoted to the Israelites. After sketching the oriental background from 1600 to 1200 B.C., he takes up the Israelite religion and finds that Monotheism in Israel was early, unique, and essentially unchanged from Moses to Christ. This may seem like demonstrating the obvious, but it must be remembered that many in the circles which he has primarily in view still hold that Monotheism in Israel originated with the prophetic movement and that the proper order was "Prophets and Law" rather than the traditional understanding of "Law and Prophets." For their benefit he proves that the Prophets were reformers and not innovators, but his arguments and approach will be of interest to others as well. These chapters give a good idea of present tendencies in Old Testament studies, and of Prof. Albright's own views regarding particular problems. His fifth chapter, which treats of the prophetic movement, is strikingly entitled "Charisma and Catharsis."

It must be noted that there has been a general improvement in this field toward more objective views, and archaeology more than any other factor has been responsible. Prof. Albright deserves a fair share of the credit for the improvement. Although archaeology has not been a panacea for all the biblical problems, it has succeeded in getting many critics out of what we may dub by analogy as their "prelogical" Wellhausen mentality into an "empirico-logical" state, where they are beginning to admit freely that not only JE, but D and P also contain authentic oral traditions from the Mosaic Age and even earlier. This is a real improvement over the critical views of other days. The time is probably not yet ripe in critical circles for the "logical" state, when it will begin to be admitted at least in principle that most of the Mosaic traditions could have been written down under the influence of the great lawgiver himself, as Jewish and Christian traditions have always held.

There is nothing anachronistic about the idea, for writing was practiced throughout the Near East long before the Mosaic period. In regard to Hebrew writing, Prof. Albright states that "We must again emphasize the fact that alphabetic writing was employed in Canaan and neighboring districts from the Patriarchal Age on, and that the rapidity with which forms of letters changed is clear evidence of common use. It is certain that the Hebrew alphabet was written with ink and used for every-day purposes in the 14th and 13th centuries B.C." Although he admits oral traditions to Mosaic times and earlier, he does not seem to hold that any of them were reduced to writing before the tenth century B.C.

The last chapter ("In the Fulness of Time") takes up Hellenism and other influences of Judaism and then considers the position of our Lord. An excellent summary is given of the present state of non-Catholic New Testament studies regarding documentary sources, form-criticism, Aramaic substratum, oral composition in respect to the Gospels, dating, eschatology, etc. Regarding St. John's Gospel, he writes that "the advanced teachings of Jesus as transmitted by the Gospel of John contain nothing that can be adduced as evidence of late origin.... Practically every motif in the Gospel of John can be paralleled in the synoptic Gospels; it is only the rich accumulation and development of ideas which is different."

Regarding mysteries he writes that it is the duty of the historian in the presence of authentic mysteries "to stop and not attempt to cross the threshold into a world where he has no right to citizenship.... The historian *quâ* historian, must stop at the threshold, unable to enter the shrine of the Christian *mystêria* without removing his shoes, conscious that there are realms where history and nature are inadequate, and where God reigns over them in eternal majesty." Regarding the Trinity, however, he states "It should not be necessary to add that the trinitarian idea of God has immeasurably enriched the concept of montheism, without in the least detracting from its unified character." The use of hypostases in the sense of aspects gives a modalistic tinge to his expression of the trinitarian idea, which he probably did not intend.

There are many fine passages regarding the person of our Lord and His teaching. We take the liberty of quoting the following on suffering:

> He fully recognized the close relation between sin (i.e. violation of natural and moral law) and suffering, but to Him suffering was not only the normal divine punishment for sin but a potent requisite for salvation, putting the unhappy and disoriented soul into a state of receptivity to Divine grace. Suffering was thus a blessing, or it was at least capable of yielding a blessing to the receptive sufferer. Through Jesus's exaltation of suffering the old problem of theodicy received a powerful new solution, one which had been at best only adumbrated in the Old Testament and which seems to have been quite foreign to Greek thought. This exaltation of the value of suffering had no utra-ascetic nor encratic aspect, since Jesus did everything possible to alleviate the suffering of others, at the same time that He showed His own willingness to eat and drink with friends and hosts. In this respect as in others, we can only admire the exquisite balance of Jesus's ethical teachings and the success with which He could state them so dramatically and categorically that none could miss their meaning, yet without failing to correct over-emphasis whenever it became necessary.

Without subscribing to every view expressed in the book, one can nevertheless admire the range of Prof. Albright's exacting scholarship, the fine spirit of objectivity with which he approaches all problems, his reverent treatment of religious questions. Historians as well as archaeologists, philologians, and other scholars will be grateful to him for this up-to-date synthesis of such a vast field. The book is well written and well printed. Many passages have a literary flavor seldom found in works of this kind. The notes to each chapter at the end of the volume should not be overlooked.

ARCHAEOLOGY AND THE WAR

All archaeological excavation in the Near East has been suspended for the duration of the war. The archaeologists and their technical assistants have returned to their native lands, and many of the younger men among them have been mustered into military service.

This is indeed a strange turn of events. Highly skilled men, who had hitherto been devoting their lives peacefully to the recovery of ancient cultural remains, now find themselves involved in a historic catastrophe which may ultimately smash a whole civilization beyond all recognition. Perhaps at times between air raids, they peer grimly into the far distant future and muse at the plight of archaeologists in the fiftieth century A.D. trying to recover the remains of twentieth century European culture. When bombs blow men and buildings to atoms, very little remains even for an archaeologist to discover. The Neanderthalers of the Old Stone Age left comparatively far more.

Although the field work has ceased for the time being, competent scholars not otherwise engaged on war tasks are continuing their researches with whatever materials may be available. They labor, of course, under obvious handicaps. Fortunately, many archaeological projects in the Near East during the past two decades were under American auspices. American scholars became thoroughly familiar with the various phases of this type of research, and helped considerably to perfect its technique. Here in America, they may still pursue their studies in peace. Theirs is now the responsibility of training the new generation of scholars that will be needed to carry forward the torch of learning when the war is ended.

ARCHAEOLOGY AND CRITICISM

Important archaeological discoveries followed one another rather rapidly in recent years. In many cases the full import of each could not be immediately ascertained. Further studies of a comparative nature were often needed, and at times further excavations as well. It may take another decade or more of intense study before all the materials at hand can be appraised against their proper cultural backgrounds and seen in correct perspective as parts of larger historical patterns.

The general outlines, however, of a number of the patterns have already emerged from the mass of details. From these it is sufficiently clear that the hitherto dominating Wellhausen influence had led many scholars down a blind alley, out of which all have not as yet been able to grope their way. The pity of it all was the religious chaos that was so needlessly created in scholarly circles by this highly subjective system. To literary or other analysis along sound objective lines there can be no objection. When analysis, however, is dominated by subjective principles of the Hegelian type and cleverly mixed up with a strong anti-religious bias, the results very likely will be disastrous. The few scattered grains of truth gleaned rather accidentally by such methods do not compensate for the intellectual blinding of minds and the spiritual hardening of hearts that so frequently ensue.

Today the whole Wellhausen system is more or less under suspicion in the very circles where it originated. It has been definitely relegated to a secondary place, and its theses have been drastically revised. No doubt, its terminology will continue in use for a long time, but it is quite evident that new wine is being poured into the old wineskins. Even Catholic scholars do not hesitate now in using J,E,D, and P as convenient symbols. Younger scholars, who have been trained in its principles, have seen the "handwriting on the wall" and are seeking elsewhere for new approaches to their problems. "Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground."

EDWARD A. CERNY, S.S.

SURVEY OF PERIODICALS.[1]

The nature of the articles in the *Clergy Review* reveals preoccupations very much like our own. Msgr. R. Knox writes of "Some Problems of Bible Translation," 18, 95-103, finding them many and various; also of "Justice and Scandal in the Gospels," 19, 13-24, July, in an effort to reach the happy rendering for these nouns and their corresponding verbs. Fr. H. Pope, O.P., treats of "Some Omissions in the Douay-Rheims Version," 19, 112-21, pointing out two in the Old and two in the New Testament which had their source at the beginning of the version; fifteen others go back to Challoner's time, and several have persisted into the present century. Msgr. Barton continues to make his "Notes on Recent Work: Holy Scripture," 18, 141-5, 530-6; 19, 148-53, a delight to read.

In the *Dublin Review*, Fr. Pope writes, 104, 150-65, of "A Forgotten English Catholic Version of the New Testament," that of Robert Witham in A.D. 1730. The recent book of Freud provokes a study, *ibid.*, 64-73, of "Freud and the Scriptures," by A. Bonnar, O.F.M.

It is a pleasure to wish well to *Theological Studies* as it completes its first year. The two first articles are a spur to our hopes. "Did Saint Ignatius of Antioch Know the First Gospel?" by W. J. Burghardt, S.J., 1, 1-26, gives the state of the question, plus a historical survey, and is to be continued. In "The Sacrifice of Melchisedech," *ibid.*, 27-36, J. E. Coleran, S.J., makes the point that the *enim* of Gen. 14:18 (Vulg.), is warranted by the underlying Hebrew, and the verse as a whole therefore implies sacrifice.

In *Razón y Fe*, 120, 84-86, May, we find announced "Una Semana Biblica Española en Zaragoza"—for Sept. 16-22 last. The program strikes many a familiar note; it concerns itself with an association for the encouragement of biblical studies, the project of a Spanish translation of the Bible, and the periodical *Estudios Biblicos*. We can but hope that continued peace will make possible a renewed flourishing on Spanish soil of these worthy endeavors, and we look forward to receiving the printed evidence that it is so. Nearer home, our own efforts are sketched in some measure in *Tagastan*, 3, 157-64, May, by C. Pickar, O.S.A., "A New Revision of the English Bible."

Of periodicals from Germany, not much is on hand for the year, though some few things continue to arrive even at the end of October. There should be mentioned *Theologische Quartalschrift*, 121, 1-13, " 'Una oblatione consummavit'. The Bedeutung von Hebr. 10:14 für die Messopferlehre," by P. Rupprecht, O.S.B. In *Zeitschrift des deut-*

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[1] The date 1940 is in all cases to be assumed, where none is given. Omissions which may now be unavoidable will when possible be supplied.

schen Palästina-Vereins, 63, 1-111, H. Fischer continues and concludes his "Geschichte der Kartographie von Palästina" (from 62, 169-89, 1939, which dealt with the ancient period). The continuation begins with the earliest mediaeval maps and gives a comprehensive survey through Niebuhr, Burckhardt, Kiepert and others to the present. In *Zeitschrift der deutschen morgenländischen Gesellschaft,* 94, 59-85, appears "Zum geographischen Horizont der Ras-Schamra Texte," by O. Eissfeldt; a renewed scrutiny of the passages in the Keret narrative whose geographical interpretation has roused lively discussion, involving in some cases comparisons with Hebrew origins and patriarchal names. Eissfeldt proposes Tripolis as a possible site for the Tyro-Sidonian sanctuary spoken of in the texts; Udum, certainly a place-name, may have been in the cleft between Lebanon and Anti-Lebanon.

The question of a relationship between Gnosticism and the Gospel of St. John, which has been much agitated these last years in certain circles, is reflected by long reviews in several periodicals of E. Percy's *Untersuchungen über den Ursprung der Iohanneischen Theologie,* Lund, 1939. A quite hostile one by R. Bultmann appears under the title "Johanneische Schriften und Gnosis" in *Orientalistische Literaturzeitung,* 43, coll. 150-175. The Mandean writings occupy a large place in Percy's study. He concludes to a dependence of the Gnostic concept of a redeemer, such as it was, on Christianity. Bultmann, whose *"Das Johannes-Evangelium"* is in course of publication, lays an altogether different emphasis on Gnosticism and tends to use it to explain St. John. See also *Journ. Bibl. Lit.,* 59, 434-38; *Rev. Bibl.,* 49, 259-64; *Biblica* 21, 221-3.

The sketches of "Recent Biblical Archaeology" by J. W. Jack, in *Expository Times,* 51 (1939-40), 118-21, 291-4, 420-3, 544-8, are worthy of more than passing mention. Each article describes developments of recent date at individual sites; and there is a synthetic treatment also, which gathers material on some separate topic such as merchant quarters, weapons, the spread of iron, and the like. Among matters treated briefly are animal sacrifices at Lachish, beacon signals and familiar names (Benjamin, David) at Mari, western influence at Ugarit, und Rephaim in the Ras Shamra texts. Other articles are on "The Codex Sinaiticus and the Codex Alexandrinus," by C. A. Phillips, *ibid.,* 299-301, apropos of a British Museum handbook with that same title; "Mark's Gospel and Paulinism," by H. G. Wood, 327-33; "Plan of the First Epistle of John," by C. C. Oke, 347-50; "The Old Testament in the Christian Church," by J. Lindblom, 420-3; and "The Living God in the Old Testament," in which the force of the expression is analyzed from the nature of the occasions on which it is used, by J. Wood, 548-50.

Among other periodicals carrying articles of interest, we may list the following.

American Journal of Semitic Languages and Literatures, 57. 71-74, H. L. Ginsberg, "King of Kings" and "Lord of Kingdoms." (The Persian and Ptolemaic titles are not identical; the Eshmunazarid Phoenician inscriptions, which contain the expression *'dn mlkm* are thus to be dated from the early Ptolemaic period. Ginsberg sees the "Lord of Kingdoms" formula in Dan. 2:47.)

95-97, W. A. Irwin, Qri'ê ha-'Edhah. (Num. 1:16; 26:9; cf. Num. 16:2. It means "announcers of the festivals.")

Analecta Orientalia, 20. C. H. Gordon, Ugaritic Grammar, the present status of the linguistic study of the Semitic alphabetical texts from Ras Shamra. (A skillful, clear and attractive presentation of this near-Hebrew language. The lexicon and certain points regarding poetic devices are extremely illuminating. This volume does not, of course, assemble the texts themselves into one corpus; but it makes them philologically serviceable to the student of Old Testament Hebrew as no other work has done.)

21. E. D. Van Buren, The Cylinder Seals of the Pontifical Biblical Institute. (Describes a collection bought en bloc in Jerusalem by Fr. L. Fonck, S.J., numbering 110 items of all ages, some few spurious.)

Anglican Theological Review, 22. 47-48. (Note by J. H. J. For *'eqqōb*, Job 5:3, read *'ābāq*, "dust." Cpr. Isa. 40:23 ff.)

195-8. Pierson Parker, The Second Saying from Oxyrhynchus. (An attempted reconstruction of this papyrus-fragment of two logia.)

Antonianum, 15. 3-12. Theodoricus Vargha, O.F.M., Jeremiae carmen de muliere repudiata (3:1-5). (Textual study and exegesis.)

Biblica, 21. 1-27. M. Colacci, Il Semen Abrahae nel Vecchio e nel Nuovo Testamento. (The seed of Abraham, as presented in the successive promises of the Old Testament, is seen by St. Paul as threefold—first, his posterity by carnal descent through Isaac, Ishmael and the sons of Qetura; secondly, the descendants of Isaac, the son of the promise; thirdly, the spiritual seed of which the descendants of Isaac are the type, and which includes all believers. In this latter seed the Jews believing in Christ have a right of precedence.)

28-39. U. Holzmeister, Nathanael fuitne idem ac S. Bartholomaeus Apostolus? (The data of the New Testament seem to make it clear that Nathanael was an Apostle. However, Ss. Augustine, Jerome and Gregory deny that he was one of the Twelve. In the light of Acts 1:21-23, the only alternative would seem to be that he was Matthias. Nathanael has been variously identified with members of the Apostolic College—notably with Simon Cananaeus and Bartholomew. The first witness for the latter is Ishodad of Merv, in the ninth century; even so, it seems the most likely conclusion.)

40-44. H. Kaupel, Der Sinn von עֹשֵׂה הַמְּלָאכָה in Neh. 2:16. (It means governing officials or governing bodies.)

45-50. H. H. Rowley, The Structure of Psalm 42-43 [Vulg. 41-42]. (Ps. 42:9, which is often rejected on metrical grounds or altered to fit the pattern of the strophes in the poem, is an intercalary verse of different metre purposefully chosen, and is necessary for the poem as a whole.)

51-55. C. Peters, Ein neues Fragment des griechischen Diatessaron? (The Berlin fragment P. 16388 gives too connected a reading of St. Matthew's text to be any closer to the original Diatessaron form than, say, the Codex Fuldensis; it may be in fact a text of Matt., though influenced still by Tatian.)

56-59. P. Joüon, S.J. Notes de lexicographie hébraique. *Ibid.*, 152-58, Les reptiles *sheres* et *remes* et les verbes correspondants en Hebreu.

64-78. A. M. Vitti, S.J., Ultimi studi sull' Apocalisse. (A survey concerned mainly with the general lines of interpretation, their earlier and more recent protagonists.)

113-32. A. Landgraf, Dr. Paulinenkommentar des Hervaeus von Bourg-Dieu. (Internal evidence confirms the ascription, which had been questioned, of this commentary to Hervaeus. He is dependent on Haimo and Pseudo-Dionysius.)

133-37. P. Salmon, O.S.B., Notes sur quelques leçons du palimpseste de Bobbio de la Vulgate hieronymienne. (Some readings in Judges and Ruth in which the Benedictine Vulgate edition departs from previous decipherments of the famous palimpsest.)

138-51. C. Peters, Psalm 149 in Zitaten islamischer Autoren. (These quotations, nine in number, display three distinct text-forms of Psalm 149 in Arabic, all based on the Peshitta and one possibly pre-Islamic. Psalm 72:8 ff. provides material less easy to interpret).

159-87. A. Metzinger, O.S.B., Die Substitutionstheorie und das Alttestamentliche Opfer mit besonderer Berücksichtigung von Lev. 17: 11. (Calls for a reëxamination, both philological and theological, of the individual cases of O. T. sacrifice, before a satisfactory synthesis can be hoped for. Examines the 'Substitution' concept, particularly in the crucial matter of vicarious satisfaction. To be continued.)

188-99. A. Bea, S.J. Die Texte von Mari und das Alte Testament. Der Zahlenspruch im hebräischen und Ugaritischen. De origine vocis Pûr (Esth. 3:7; 9:24, etc.).

200-210. U. Holzmeister, S.J. Einzeluntersuchungen über das Geheimnis der Verklärung Christi. (A study based on four recent monographs regarding the Transfiguration.)

Biblical Archaeologist, 3. No. 1. C. Gordon, Biblical Customs and the Nuzu tablets (12 pp.). (An interesting summary of parallels for patriarchal and later times.)

No. 2. M. Burrows, How Archaeology Helps the Student of the Bible (13-17). ("We must in all honesty recognize the inescapable fact that at some points archaeology has discovered closed errors in the Scriptural record." When we examine what Prof. Burrows means by 'closed errors' there is left mainly a difficulty of terminology; but the tone of the article is that of an approach to untrained minds, and the terminology is, to say the least, unsuitable.) W. A. McDonald, Archaeology and St. Paul's Journeys in Greek Lands (18-24). (From Troas to Beroea as the sites appear today.)

No. 3. G. E. Wright, Epic of Conquest. Hebrew Origins in the Background of Near Eastern History. (Outlines the known evidence, seeking a fixed historical and archaeological pattern as far as possible; a handy small summary of the difficulties and the probabilities.)

Bulletin of the American Schools of Oriental Research, 77. 2-15. M. Burrows, The Ancient Oriental Background of Hebrew Levirate Marriage. (A survey of comparable customs and their purpose, especially under Assyrian laws. "Except among the Hebrews and perhaps the Canaanites, levirate marriage was not in the Ancient Near East a means of securing a son for the dead.")

15-20. E. A. Speiser, Of Shoes and Shekels (1 Sam. 12:3; 13:21). (The transfer of shoes was a means of validating an arrangement of affairs while circumventing legal obstacles. Parallels from Nuza.)

20-32. W. F. Albright, New Light on the History of Western Asia in the Second Millenium B.C. Cont'd. *ibid.,* 78, 23-31. (Results of recent excavations at Mari, Alalakh and Ugarit. The chronology of western Asia before 1500 B.C. [with Hammurabi now at and after 1800 B.C.], reëxamined in the light primarily of the evidence from Mari. Importance of Syria in the early second millenium; various topographical names and locations as known from the Mari correspondence; Indo-Iranian penetration in the seventeenth century B.C. at the latest.)

32-33. E. G. Kraeling, Light from Ugarit on the Khabiru. Cf. *ibid.,* 79, 32-34, A. Goetze, The City Khalbi and the Khabiru People. (The Khabiru have turned up again, this time as *'prm* at Ugarit; see also *Palest. Explor. Quart.,* below.)

78, April. 4-9. R. E. Engberg and W. F. Albright, Historical Analysis of Archaeological Evidence; Megiddo and the Song of Deborah. (The effort to correlate what is known from archaeology with the data of the Book of Judges leads both scholars to place Deborah's activity tentatively after 1100 B.C.)

12-18. E. G. Kraeling, The Meaning of the Ezekiel Panel in the Synagogue at Dura. (A re-interpretation, with full-page cuts.)

79, October. 2-18. N. Glueck, The Third Season of Excavation at Tell el-Kheleifeh. (March 5 to May 15. Effecting a much clearer picture of the successive periods at Solomon's seaport; a signet ring inscribed "Jotham's" belonged presumably to the king of Juda of that name. Prof. Glueck returned to America via Bombay and the Cape of Good Hope.)

27-28. C. C. Torrey, A Hebrew Seal from the Reign of Ahaz. (The personal name of the owner, an officer of Ahaz, is an uncommon and difficult one.)

Civiltà Cattolica, 91, I, 343-57; 443-55. F. S. Porporato, S.J., Cognizioni fisico-naturali dell' agiografo e inerranza biblica.

Ecclesiastical Review, 102, January-June. 76-82. F. X. Peirce, S.J., Chapter Rearrangements in St. John's Gospel. 135-47, J. W. Moran, S.J., The Eucharist in St. John, VI. 499-505, W. H. McClellan, S.J., Some Thoughts on Revising the English Bible.

103, 95-101, F. X. Peirce, S.J., Recent Bible Study. The Woman of Genesis 3:15. 163-7, J. P. Weisengoff, Paradise and St. Luke 23:43. 181-3, Msgr. E. Hawks, Revision of the Bible in English [prompted by Fr. McClellan's communication]. 277-8, J. H. Wels, S.J., Psalm 67 [a translation].

Ephemerides Theologicae Lovanienses, 17. 5-26, L. Cerfaux, Le Privilège d'Israel selon Saint Paul.

Gregorianum, 21, 95-103, F. Segarra, S.J., Textos escatológicos de nuestro Señor que anuncian en general su próxima venida. (Continues an article, *ibid.,* 19, 1938, 556 ff., which dealt with the texts involving the "present generation.")

Harvard Theological Review, 33, 19-33, G. A. Harrar, Saul who is also called Paul. (The form of the name Saul in the text of Acts in the Chester Beatty papyri is the indeclinable Hebrew form not in the vocative merely, but in all cases. This and other considerations tend to show that St. Paul's Roman cognomen from birth was Paul, and that the name Saul is to be seen as a *signum,* or familiar name, either given at birth or assumed later.)

69-96. H. Parzen, The Prophets and the Omri Dynasty. (A review of the religious and political policies of the Omrid kings in Israel and the nature and effect of the opposition of Elias and Eliseus. Concludes by portraying the rise of Jehu as being a coup planned by "the prophets.")

177-90. C. C. Richardson, The Quartodecimans and the Synoptic Chronology. (The Quartodecimans would have celebrated the whole economy of the Redemption on the morning of Nisan 14, their date not of the Passion, but of the Last Supper; the transfer of the feast to the morning has to do with the general shift of Christian practice toward holding the Eucharistic celebration in the morning.)

191-222. M. B. Ogle, Bible Text or Liturgy? (An examination of the biblical citations in Walter Map's *de Nugis Curialium* [written A.D. 1281-93] discloses that both in their agreement with the Vulgate and their departures from it, Map's quotations point back to liturgical sources, rather than to a formal Mss. tradition of the biblical Books.)

Jewish Quarterly Review, 30, 1939-40, 263-70. J. Reider, Substantival *'al* in Biblical Hebrew. (Some places in which Reider thinks that a noun form, rather than the preposition, can better be read—to mean either "height" or "deed.")

31, 1940-1, 59-66. H. M. Orlinsky, The Import of the Kethib-Kere and the Masoretic Note on *lekā,* Jdgs. 19:13. (The form *lēk* was not intended by the Massoretes.)

107-21, H. S. Gehman, The 'Burden' of the Prophets. (The *massā* has an ominous import, and the name is intended to suggest that fact. The lifting up of the voice is not in question, but the weight of the message itself. Study of the texts involved.)

Journal of the American Oriental Society, 60, 30-45. H. M. Orlinsky, Problems of Kethib-Qere. (An incisive analysis of *The Biblical Text in the Making,* by R. Gordis.)

119-50. C. C. Torrey, The Letters Prefixed to Second Maccabees. (They were festal letters for the Hanukka. With some later Jewish and Christian parallels, a reconstruction of an Elephantine papyrus fragment is adduced. Preservation of the letters may be due to the significance for Jewish history of the years in which they were composed. The altar and temple built by Nehemias were in Babylonia [!]. A retroversion into Aramaic—the presumed original language—and a corresponding English rendering is provided for each.)

224-33. T. J. Meek, The Hebrew Accusative of Time and Place. (The accusative of time indicates never point of, but always motion in, time. The accusative of place is never locative, but always terminative, so that we should speak of "terminative *Hē.*" All instances of an alleged survival of a case ending *-'āh* in Hebrew are to be explained on other grounds. This Meek does quite convincingly.)

383-94. L. Waterman, Some Historical and Literary Consequences of Probable Displacement in Kings, 1–2. (A re-ordering of the last days of David makes "the daughter of Abishai the Shunammite"—note the reading (1 Kings 1:3)—not only the companion of David whom Adonijah sought to wed, but also the maiden who, on subsequently refusing Solomon, gave rise to the Canticle of Canticles.)

414-22. W. F. Albright, review of *Development of the Canaanite Dialects,* by Z. Harris.

Journal of Biblical Literature,[2] 59. 1-9. T. J. Meek, Hebrew Poetic Structure as a Translation Guide. (Advocates patterning the English verse-structure on the original in translating O.T. poetry.)

23-33. M. Burrows, Levirate Marriage in Israel. (See also *B.A.S.O.R.* above, for a parallel article. Opposes the concept that levirate marriage arose from treating the wife as inheritable property.)

35-40. L. Köhler, Hebräische Etymologien. (Origen of some proper names, apparent loan-words, etc.)

51-53, A. Wikgren, Armenian Gospel Materials in the Kurdian Collection.

85-113, W. F. Albright, The Ancient Near East and the Religion of Israel. (Preliminary statement of a reinterpretation in the light of archaeology. Stress is laid on the part played by philosophical preconceptions in the current 'critical' approach to the O. T. Prof. Albright's views are by now much more fully presented in his latest book.)

133-9. G. R. Berry, The Date of Deuteronomy. (About 520; arrived at by rewriting the story of the Restoration and seeing in Deuteronomy the code to fit conditions postulated in the process.)

193-293. A. Sperber, New Testament and Septuagint. (The character of the O. T. quotations in the N. T. as evidence for the existence before Origen of a twofold 'LXX' tradition, represented in the Hexaplar material by an 'obelus' group and an 'asterisk' group. "The 'obelus' group of the LXX according to the Hexapla was a translation into Greek of a Hebrew Bible which at that time covered all of the O. T. and of which we still have in the Samaritan Pentateuch a direct offspring in Hebrew." On the other hand, "The 'Bible of the Apostles' is idental with the asterisk type of the Hexaplaric LXX.")

339-65, J. Muilenburg, The Literary Character of Isaiah 34. (An analysis of its strophic and metrical structure, and its various modes of achieving assonance and climactic effect.)

367-83, K. W. Clark, Realized Eschatology. (A philological study of *ἐγγίζειν* and *φθάνειν* apropos of C. H. Dodd's *"Parables of the Kingdom."* The latter provides in one instance the rendering "The Kingdom of God has come upon you." Clark concludes to "The Kingdom of God has reached you," implying its immediate revelation as looked for).

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[2] The New Testament articles in the *J.B.L.* almost without exception take their origin from the assumption that the books they study are both non-historical and non-authentic, and that no further proof for this position need be adduced. They proceed to such conclusions as can be drawn from such an approach.

385-396, J. Morgenstern, Chronological Data of the Dynasty of Omri. (Places war with Aram at the beginning of Ahab's reign (874); sees Josaphat's visit (3 Kgs. 22:3) as for the betrothal of Joram to Athaliah; this makes Ahab's marriage to Jezebel an event of the earliest years of the reign of Omri, signalizing an anti-Aramaean policy at the very beginning of the dynasty.)

397-404. L. Waterman, Moses the Pseudo-Levite. ("Neither were the Levites or Moses probably ever in Egypt, nor was Moses himself originally one of them.")

Journal of Egyptian Archaeology, 25, 1939. 148-53, G. A. Wainright, Some Sea Peoples and Others in the Hittite Archives. (A comparison of Hittite with Egyptian names for peoples. The Sherden and Peleset apparently do not appear in the Hittite records. Tursha, Tarsha, may be Tarsus. The Hittite satellites and Ramses II's foes were apparently centered on the south coast of Asia Minor.

175-6. G. R. Driver, New Aramaeo-Jewish Names from Egypt. (Nûb, Jesse, Sarleh—the last meaning "the king be for him," *i.e.*, be his patron.)

Journal of Theological Studies, 41, 14-27, H. H. Rowley, The Herodians in the Gospels. (They were influential persons sympathetic towards Herod and Roman rule. Rowley's study follows articles in *Rev. Bibl.*, 1938, by Bickermann, and in *Rech. Sc. Rel.*, 1939, by Joüon.)

28-30, J. M. Creed, πάρεσις in Dion. Halicarn. (Ant. Rom. vii, 38) and in St. Paul (Rom. 3:25). (It is not synonymous with ἄφεσις, but means "passing over.")

30-34, W. L. Knox, A Note on Philo's Use of the O. T. (Philo quotes the Torah 2000 times, the rest of the O. T. 50 times. Knox suggests that the bulk of Philo's material goes back to an Alexandrian tradition of exegesis established when the Pentateuch alone had been translated into Greek. [But what about Wisdom, which uses all of the O. T.?])

34-43, R. Gordis, The Biblical Root Šdy—Šd: Notes on 2 Sam. 1:21; Jer. 18:14: Ps. 91:6; Job 5:21.

43-44, D. W. Thomas, ידע in Osee 9:7 and Isa. 9:8.

44-46 F. Zimmermann, The Text of Psalms in the Peshitta. (Some inner-Syriac emendations.)

119-40, G. H. Boobyer, St. Mark and the Transfiguration.

140-52, A. C. Graham, Hebronite Tradition behind P in Genesis. ("In Genesis, whenever P's material shows marks of date, it is preexilic; signs of post-exilic date apply only to the literary form.")

152-61, E. Burrows, S. J., Meaning of El Shaddai. Note on Moreh and Moriah. (Explanations of an Assyriological turn.)

162-75, G. R. Driver, Hebrew Notes on Prophets and Proverbs. (Textual emendations and studies.)

175-7, D. R. Ap-Thomas, The Ephah of Meal in Judges 6:19. (For *we-'ephat,* read *way-yōpheh.*)

177-9, J. E. L. Oulton, Clement of Alexandria and the Didache. (Clement uses Didache 3:5 to clinch a discussion as though it "had for him an authority not less than that of Scripture itself.")

Nouvelle Revue Théologique, Année 72, T. 67, 169-86, C-F. Jean, Les traditions suméro-babyloniennes sur la création d'après les découvertes et les études récentes. (A good outline of the content and purpose of *Enuma elish* and related texts; with an especially handy collection of otherwise scattering references.)

322-4, F-M. Braun, O. P., Le linceul de Turin. (The latest in a succession of notes on the subject. B. offers a reproduction made by pressure of linen cloth against the tinctured surface of a piece of sculpture as an example for the production of a negative image on cloth.)

337-42, P. Denoel, S.J., long review of Robert & Tricot's *Initiation biblique.*

Palestine Exploration Quarterly, 72, 7-12, Sir A. Keith, The Men of Lachish. (The remains speak for a Mediterranean type.)

22-24, N. Glueck, Kenites and Kenizzites. (They were linked with the metal industry in the Arabah in O. T. times.)

26-58, C. N. Johns, Excavations at the Citadel, Jerusalem. (A detailed study with plans and photographs; the Tower of Phasael is the center of the discussion.)

59-60, E. L. Sukenik, Notes on a Pottery Vessel of the O. T. (Identity of the modern Arabic term for a large earthen basin suggests that the vessel of milk offered to Sisera by Jael (Jud. 5:25) was of a parallel size; also the same vessel, mentioned in Jud. 6:38.)

90-94 H. H. Rowley, Ras Shamra and the Habiru Question. *Ibid.,* 95-115, J. W. Jack, New Light on the Habiru-Hebrew Question. (See also *B.A.S.O.R.,* above. How much more we can know about the Habiru from this mention in the Ras Shamra texts, only time can tell; the early articles go over in part the old grounds for discussion, and lead almost nowhere.)

Recherches de science religieuse, 30, 5-39, J. Huby, La vie dans l'Esprit d' après Saint Paul (Rom. ch. 8). (A treatment which belongs to his forthcoming commentary in the *Verbum Salutis* series.)

81-108, J. Lebreton, Etudes sur la Contemplation dans le N. T., II. Dans la Vie de S. Paul. (Cf. *ibid.,* 29, 1939, 568-93.)

129-51, A. Feuillet, Le Signe proposé à Achaz et l'Emmanuel (Isaias 7:10-25). (Suggests the verse order 14b-c, 15, 21-22 as a unit after verse 25, referring the view to Plessis as well. 14a and 16, Isaias' child is referred to in speaking of the near deliverance of Juda; 17-20 and 23-25, chastisement of Juda in the future because of unbelief; 14b-c, 15, 21-22, messianic liberation.)

227-42, P. Joüon, S.J., Notes on *βούλομαι, θέλω, παρρησία* in the N. T.

Review of Religion, 4, 282-5, F. V. Winnett, Primitive Arabian and Semitic Religion. (N. Arabian Allat is the moon, feminine by attraction towards Venus, the chief astral deity of the region.)

286-303, T. J. Meek, Primitive Monotheism and the Religion of Moses. (Strictures against Sir C. Marston's conclusions from archaeology, and a sweeping rejection of certain propositions regarding the discoverability of primitive monotheism in the human race, or among the Sumerians merely, traced to Fr. W. Schmidt and to S. Langdon. Where they say black, Meek says white.... The religion of Moses enters the discussion chiefly so that Meek may reject Albright's view that it is plausible on external grounds that Moses, or early Israel, should have been monotheistic. From the very diverse character of the several views discussed, it appears as though Prof. Meek is writing a treatise *adversus haereses.*)

385-400, Isaak Heinemann, Attitude of the Ancient World towards Judaism. (The ancient world means the Hellenistic-Roman world; H. analyzes the motives attracting the proselytes, those of the anti-Semites, and the roots of their sympathy for or antipathy towards Judaism. Identifies the phenomena with those involved in the pagan attitude toward Christianity; states the difference in practice in dealing with the two religions respectively, but does not account for it.)

Revue Biblique, 49, 5-32, L. Vaganay, Mark VI, 45. Essai de critique textuelle. (The geographical designations are doubtful from the textual point of view; the chief variants go back to the second century. Internal criticism can only *suggest* that the '*trans fretum*' reading is better omitted. Likewise the preposition εἰς is preferable on internal grounds. Comparison of Mark and Matt. suggests the presence of conflate readings in Mk., here as elsewhere. Luke 9:10 suggests also the understanding of Bethsaida Julias in the text of Mk. By comparison with John 6:16-17 it is possible to conclude that the end of the journey involved a change of plan. Fr. Vaganay concludes by styling his study a 'trial balloon.')

33-54, F-M. Braun, O.P., Où en est l'Eschatologie du Nouveau Testament? (Apropos of a study by Folke Holmstroem, rendered into German by H. Kruska as *Das eschatologische Denken der Gegenwart,* Gütersloh, 1936. Holmstroem's work pictures the absence of a living eschatology from 20th century Protestant theology in Germany, and stresses the fundamental character of Christian teaching on the last things for the life of Christianity as such. This latter point is stressed again by Fr. Braun.)

55-75, F. M. Abel, O.P., Les confins de la Palestine et de l'Egypte sous les Ptolemées, suite; *ibid.,* 224-39, fin. (Cf. *R.B.* 48, 1939, pp. 207-36; 530-48.)

76-85, H. M. Weil, Exegèse d'Isaie 3:1-15. (A clarification of the text on the basis of recent studies on Hebrew law, with a philological treatment in addition.)

86-97, L. Gry, La date de la Parousie d'après l'Epistula Apostolorum. (An elaborate reconstruction leads to the hypothesis of an apocryphal prediction of the world's end in 120 years from the birth of Christ.)

98-129, L. H. Vincent, O.P., Le dieu saint Paqeidas à Gérasa, (Analysis of the data regarding a Nabatean sanctuary at Gerasa, and its gods Paqîd and Hera. Paqîd is the unnamed Arabic god of later inscriptions, eventually to be identified with Dûsharā and Zeus Helios.)

161-8, A. Noordtzij, Les intentions du Chroniste. (Rejects the '*communis opinio*' that the interests of the Chronicler were centered on the temple at Jerusalem; his is rather the history of the attempt at establishing an enduring theocracy in Israel, and (with Esdras-Nehemias) the drift of all efforts, both before and after the exile, toward failure. M. Noordtzij therefore sees it as the function of the Chronicler to orient Israelitic history towards its necessary term in the coming of Christ. [This exposition, conceived in an admirable spirit, seems to make too little of, for example, the period of the Maccabees.])

169-94, D. Buzy, S.C.J., La composition littéraire du Cantique des Cantiques. (A collection of three dialogues and four monologues, with nine adventitious fragments. The single theme of the Canticle is the mutual love of the two spouses; each development forms a poem, and as the theme is seven times resumed, there are seven poems. In the literal, metaphorical sense, the spouses are Yahweh and Israel; with equal justice, Christ and the Church.)

240-43, G. Behler, Une conjecture critique sur Ps. 16:3-4a. (Separates verse 4a from verse 3, and reads 4a, "they multiply their idols, they have given over in exchange the One (God)." The alteration is not difficult to admit, but very likely the last hemistichos will continue to be a *crux interpretum.*)

PATRICK W. SKEHAN.
Catholic University of America. JOHN P. WEISENGOFF.

BIBLICAL NEWS

The translation of the New Testament by the Catholic Biblical Association of America is expected to be on the market by April 1. The text will be published first by the St. Anthony Guild Press of Paterson, N. J. The Association expects the new translation to have a circulation of a million copies and to sell at fifty cents a copy. At the same time, a book containing the Sunday Epistles and Gospels will be issued.

Last summer a pre-Luther Bible was discovered in the Library of Juniata College, Huntington, Pa. The Bible was printed in High German, and it is believed to have been published in Switzerland about 1474. According to critics, it is the fifth of 14 pre-Luther Bibles belonging to the transition period between manuscript and printing with moveable type.

In a recent cataloguing of an archive-library at Mount St. Mary's College, Emmitsburg, Maryland, numerous valuable books, some dating as far back as 1476, were discovered. Among the many Bibles, in English, German, Latin, Greek, Hebrew, French, Gaelic and Spanish, is a Latin edition published at Lyon, France, in 1520.

On October 12, 1940, a Solemn Mass of Thanksgiving was offered up in the Church of St. Vincent Ferrer, New York City, to commemorate the appointment by His Holiness Pope Pius XII of the Very Reverend Charles Jerome Callan, O.P., S.T.M., Litt.D., as a Consultor of the Pontifical Biblical Commission. The Reverend Edward J. Byrne, D.D., President of the Catholic Biblical Association of America, was the celebrant of the Mass. He was assisted by the Reverend John E. Steinmueller, S.S.L., D.D., and the Reverend Simon Yungfleisch, C. P. The sermon for the occasion was preached by the Most Reverend James E. Walsh, M.M., D.D., Titular Bishop of Sata, and Superior-General of the Catholic Foreign Mission Society of America.

A regional meeting of the Catholic Biblical Asociation was held at Los Angeles, California, on October 15, 1940, in conjunction with the Sixth National Congress of the Confraternity of Christian Doctrine.

The local committee had arranged a rather intimate meeting of the few members who were expected to be able to attend the meeting. The sessions were held in the Moderne Room of the Ambassador Hotel, which had accommodation for seating about one hundred persons. The room was soon filled especially in the afternoon when all available standing room was taken and many could not gain admittance. As a consequence it was difficult to know the members in attendance. The following are now recalled: Rev. Joseph L. Lilly, C.M., Rev. Miles W. McAndrew, S.S., Rev. Edward H. Donzé, S.M., Rev. Albert Casey, S.J., Rev. Sylvano Matulich, O.F.M., Rev. Russel J. Kirchenheuter, C.M., Rev. Damian Lyons, O.F.M., Rev. E. Suarez, O.P.

In the morning session the Rev. Miles M. McAndrew, S.S., led a discussion on "The Ancient Liturgical Systems for the reading of the Gospels and Epistles." He pointed out the need for pulpit reading of sections of the Scriptures which are not assigned for the Sunday Masses in the liturgy, and outlined a series of readings that would bring important texts to the attention of the faithful and give the priest the opportunity of explaining their doctrinal content. From the discussion of the members it appeared that efforts should be made to select several series of pericopes from both Testaments for possible parish or diocesan usage, so that in the course of several years the liturgical sections might be supplemented by the reading of most of the Sacred Scriptures.

The Rev. Albert M. Casey, S.J., of Alma College next traced the trend from the philological to the historical in "New Methods of Presenting the Pre-historic Chapters in Genesis." He spoke well also of the need of giving the laity the Catholic understanding of these important chapters.

In the afternoon session the Rev. Sylvano Matulich, O.F.M., of Santa Barbara read a well prepared paper on "The Church of Christ in St. Matthew's Gospel." The paper will be found in these pages. In the discussion Monsignor Joseph M. Gleason made some interesting observations on the teaching of the kingdom.

The final scheduled speaker was the Rev. Russel J. Kirchenheuter, C.M., of Camarillo, who treated of "Ways of Creating a Love for Holy Scripture in the Students." He insisted especially on the necessity of explaining the content of the Sacred Books and of lessening some idle discussions in special introduction.

In view of the preponderance of the laity in the audience the speakers generally departed from their prepared talks to give a more popular presentation of their topics. They succeeded in awakening new interest in the Word of God. The laity too was represented in the discussion by the Hon. John Craig who spoke at length of the layman's interest in the Bible.

The meeting was, as can be gathered, quite unlike our general meetings. While it did not turn out as planned, it was in a sense far more successful than had been expected. The message, though somewhat changed, reached a far wider group than had been anticipated. The meeting pointed to the possibility of linking with the Confraternity of Christian Doctrine in popular Scriptural sessions at the congresses.

There was a small display of the work of the Association among the exhibits sponsored by the Catechetical Congress. Twenty-two new members were added to the roll of the Association during the congress.

The Rev. Joseph L. Lilly, as commissioned by the general meeting of Toronto, has appointed the following committee to report to the next general meeting on ways and means of publishing a series of scientific commentaries on the books of the Bible: Right Rev. William L. Newton, Chairman, Rev. Mark Kennedy, O.F.M., Rev. Cyril Gaul, O.S.B., Rev. Edward H. Donzé, S.M., Rev. John P. Weisengoff.

On November 14 at the meeting of the hierarchy in Washington, the Bishops authorized the Association to communicate directly with the individual Archbishops and Bishops, asking them to arrange for an observance of Bible Day in their respective sees next Spring. This will afford an opportunity for wide encouragement of the reading of the Scriptures. The day, to be announced later, will be shortly after the appearance of the revised English New Testament.

FOURTH GENERAL MEETING OF THE CATHOLIC BIBLICAL ASSOCIATION

TORONTO, CANADA, AUGUST 27 AND 28, 1940

The annual meeting of the Catholic Biblical Association of America under the patronage of His Excellency, the Most Rev. James C. McGuigan, D.D., Archbishop of Toronto, was held at Toronto, Canada, August 27 and 28, 1940. The Association made its headquarters at the King Edward Hotel, but held its sessions at the Medieval Institute of Saint Michael's College, Toronto University, and at St. Augustine's Seminary.

Registration for the General Meeting began Monday, August 26, at seven P.M. at the King Edward Hotel and at eight A.M., Tuesday, at the Pontifical Institute of Medieval Studies, Toronto University.

The sessions opened with Low Mass at 9 A.M. in the beautiful chapel of the Newman Hall, Toronto University. The Celebrant was the Most Reverend Archbishop of Toronto. The Chancel Choir of St. Michael's Cathedral, under the direction of Rev. J. E. Ronan, M.C.G., L.C.S.C., sang appropriate music.

At ten A.M. the morning session was called to order by the President, Rev. Joseph L. Lilly, C.M., who also congratulated the Very Rev. Charles J. Callan, O.P., on his appointment as Consultor of the Pontifical Biblical Commission.

The Association was honored by the presence of two Archbishops at its sessions, namely Archbishop McGuigan who acted as a most provident and generous host, and Archbishop M. J. O'Brien, D.D., Kingston, Ontario. It was likewise honored by the presence of three Bishops, namely The Most Rev. Edwin V. O'Hara, D.D., of Kansas City, Mo.; Most Rev. John Thomas Kidd, D.D., of London, Ontario; and the Most Rev. F. P. Carroll, D.D., of Calgary, Alberta.

The Fourth General Meeting in Toronto was the largest in enrolment thus far. Besides those who registered and whose names are listed below there are others of the Canadian Clergy who attended the various sessions of the General Meeting. The following members were present:

Allen, Francis
Toronto, Ont.
Brennan, Msgr. E. M., D.P., V.G.
Toronto, Ont.
Byrne, Edward J.
Rochester, N. Y.
Byrne, Leo J.
Kingston, Ontario
Callan, Charles, O.P.
Hawthorne, N. Y.
Clair, James M.
Barrie, Ontario
Coleran, James, S.J.
Weston, Mass.
Collins, John, S.J.
Weston, Mass.
Considine, J. S., O.P.
Fiver Forest, Ill.
Costello, Chas., O.M.I.
Washington, D.C.
Crossland, Edward
Richmond Hill, Ont.
Cummins, Patrick, O.S.B.
Conception, Mo.
Donzé, Edward, S.M.
Washington, D.C.
Dougherty, John
Darlington, N. J.
Flynn, Leo
London, Ont.
Galvin, P. J.
Grafton, Ont.
Garant, Charles O.,
Quebec, Quebec
Gaul, Cyril, O.S.B.
St. Meinrad, Ind.

Glimm, Francis
Brooklyn, N. Y.
Gruenthaner, M. J., S.J.
St. Mary's, Kans.
Guyot, Gilmore, C.M.
St. Louis, Mo.
Hanley, John G.
Trenton, Ont.
Hartdegen, S., O.F.M.
Washington, D. C.
Hartman, L., C.SS.R.
Esopus, N. Y.
Heupler, C., O.F.M.Cap.
Westerville, Ohio
Hodous, Edward, S.J.
West Baden, Ind.
Kelly, Thomas
Cleveland, Ohio
Kennedy, Mark, O.F.M.
Washington, D. C.
Kugelman, Richard, C.P.
Brighton, Mass.
LeHoullier, A., O.M.I.
Natick, Mass.
Lilly, Joseph, C.M.
Denver, Colo.
McAndrew, Miles, S.S.,
Menlo Park, Cal.
Levesque, Louis,
Rimouski, Quebec
McClellan, William, S.J.
Woodstock, Md.
McConnell, J. F., M.M.,
Maryknoll, N. Y.
McGinley, L. J., S.J.,
Woodstock, Md.
McHenry, Joseph
Toronto, Ont.
McHugh, John, O.P.
Hawthorne, N. Y.
McNamara, Elmer
Rochester, N. Y.
Mallon, Vincent, M.M.
Clarks Summit, Pa.
Mangan, E., C.SS.R.
Oconomowoc, Wis.
Martin, G. T.
Deseronto, Ont.
Morin, Clement, S.S.
Montreal, Quebec
Murphy, Richard, O.P.
Washington, D. C.
Newton, Msgr. William
Washington, D. C.
O'Brien, Marcus
Latrobe, Pa.
O'Connor, Dennis
Toronto, Ont.
Pelletier, George
Quebec, Quebec
Pickar, Charles, O.S.A.
Washington, D. C.
Plassmann, T., O.F.M.,
St. Bonaventure, N. Y.
Poulet, Donat, O.M.I.
Ottawa, Ont.
Rehwinkel, C. A., O.F.M.
Teutopolis, Ill.
Reilly, W. S., S.S.
Baltimore, Md.
Rowan, John F.
Overbrook, Pa.
Ryder, Thomas, C.S.P.
Toronto, Ont.
Seraphin, Eugene, O.F.M.
Croghan, N. Y.
Siegman, E. F., C.PP.S.
Carthagena, Ohio
Skehan, Patrick
Washington, D. C.
Sloane, Charles
Yonkers, N. Y.
Smyth, Kevin, O.F.M.Cap.
Marathon, Wis.
Stapleton, Matthew
Brighton, Mass.
Steinmueller, John
Huntington, N. Y.
Sweeney, John X., S.J.
Woodstock, Md.
Temple, Patrick J.
New Rochelle, N. Y.
Temple, Thomas F.
Katonah, N. Y.
Trepanier, Benoit
Three Rivers, Canada
Ujlaki, John, O.S.B.
Latrobe, Pa.
Wyllu, William, C.SS.R.
Woodstock, Ont.
Yungfleisch, Simon, C.P.
Union City, N. J.

The papers read on Tuesday at the sessions held in the Pontifical Institute of the Medieval Studies, Toronto University were as follows:

10. A.M.

The Prophecy of Balaam (Numbers 24:25-19). Rev. Gilmore H. Guyot, C.M., Kenrick Seminary, St. Louis, Mo. DISCUSSION LEADER: Rev. Leo Flynn, St. Peter's Seminary, London, Ontario.

Isaias as a Font of Jewish Piety in Hellenistic Alexandria: Rev. Patrick W. Skehan, Catholic University, Washington, D. C. DISCUSSION LEADER: Rev. Charles Omer Garant, Laval University, Quebec.

The Ras Shamra texts and the Hebrew Festival of Mazsoth: Rev. John P. Dougherty, Immaculate Conception Seminary, Darlington, New Jersey. DISCUSSION LEADER: Rev. Richard T. Murphy, O.P., Dominican House of Studies, Washington, D. C.

At noon luncheon was served in the refectory of St. Michael's College, Toronto University.

2.00 P.M.

Dominus Deus Sabaoth: Rev. William H. McClellan, S.J. Woodstock College, Woodstock, Maryland. DISCUSSION LEADER: Rev. Donat Poulet, O.M.I., University Seminary, Ottawa.

Rhythm, Hebrew and English: Rev. Patrick Cummins, O.S.B., Conception Abbey, Conception, Mo. DISCUSSION LEADER: Rev. Wendell S. Reilly, S.S., St. Mary's Seminary, Baltimore, Md.

Textual Study of Psalm 72:24: Rev. Edward F. Crossland, Toronto, Ont. DISCUSSION LEADER: Rev. Miles M. McAndrew, S.S., St. Patrick's Seminary, Menlo Park, Calif.

After the meeting the members went on a bus tour of the west end of the city and then returned to the King Edward Hotel.

7:30 P.M.

In the evening at 7:30 a meeting of the Board of Revisors was held at the King Edward Hotel, which meeting was presided over by His Excellency, Edwin V. O'Hara, D.D.

The Rt. Rev. Dr. Wm. Newton reported on the progress of the Revision of the New Testament and informed the members that the galley proofs of three of the Gospels have appeared and that the whole of the New Testament should be in the hands of the booksellers in the late Spring. He urged all members of the Association to give publicity to the forthcoming publication of the Revised New Testament.

Rev. Charles Pickar, O.S.A., reported on the work of the revision of the Old Testament. Twenty-eight revisors have done a rough draft of their respective texts and some have also made a rough draft of notes. He also reported that one book is completely done, and that it was decided to print the Minor Prophets for private circulation as was done with St. John's Gospel. Dr. Newton is the revisor of five of the Minor Prophets.

At the meeting of the Board of Revisors some further principles of revision for the Old Testament were discussed and agreed upon.

WEDNESDAY, AUGUST 28

On Wednesday at 9.15 A.M. buses left the King Edward Hotel for St. Augustine's Seminary, Kingston Road. When the members reached the beautiful seminary grounds and buildings, they were cordially greeted by the Rector of the Seminary, Monsignor E. M. Brennan, D.D., V.G.

10 A.M.

The morning sessions began at 10. A.M. with Discussion and Demonstrations of Visual Aids in the Teaching of Scripture: Rev. Stephen Hartdegen, O.F.M., Holy Name College, Washington, D. C.

The Business Meeting then followed. The Rev. Edward Donzé, S.M., General Secretary, gave his report and stated that the Association has 659 members of which 572 had paid dues. The Committee on Membership submitted a list of new Active Members, and the same was approved by the members present.

The report of the Treasurer was then read and this was followed by the report of Msgr. Newton on the work of Revision.

The following were elected active members of the Association, upon recommendation of the Membership Committee:

Rev. Robert Bayer, O.M.C., Carey, Ohio
Rev. J. V. Burke, C.S.B., Toronto, Ontario
Rev. Walter M. Duffy, O.M.C., Washington, D. C.
Rev. John J. Galvin, S.S., Kenmore, Washington
Rev. Louis Leveque, Quebec, P.Q.
Rev. Lawrence J. McGinley, S.J., Woodstock, Maryland
Rev. Clement Morin, S.S., Montreal, P.Q.
Rev. Adonias Ouimet, S.S., Montreal, P.Q.
Rev. John B. Scheper, Little Rock, Arkansas
Rev. Peter A. Schmitt, Washington, D. C.
Rev. Benoit Trepanier, Trois-Riviere
Rev. Claude P. Zens, Milwaukee, Wisconsin

Under Old Business the Meeting went on record as favoring the publication of a series of scientific Commentaries on Holy Scripture. A motion by Msgr. Newton that the Association appoint a Committee to study ways and means of promoting a series of scientific Commentaries was seconded by Fr. J. Dougherty. The motion was passed.

A motion was made by Fr. Hartdegen to establish a library of Scriptural slides for use as visual aids in the teaching of Scripture. The motion was seconded by Fr. Hartman and unanimously passed. Frs. Hartdegen, Steinmueller, and Dougherty were appointed to serve on the Committee.

It was voted to extend an invitation, when conditions permitted, to the Very Rev. J. M. Vosté, O.P., Secretary of the Pontifical Biblical Commission to address a General Meeting of the Association. A motion was passed empowering the Executive Board to spend the money necessary for Fr. Vosté's travel to and from America. Power was also voted to the Executive Board to invite any other great scriptural authorities to address General Meetings of the Association.

It was announced that the next meeting would take place in November, 1941, at Philadelphia in conjunction with the National Convention of the Confraternity of Christian Doctrine. His Execellency Bishop Edwin V. O'Hara extended a cordial invitation to all the members to attend.

The Rev. Miles McAndrew reported on the Regional Meeting to be held in Los Angeles, and invited all who possibly could to attend. It was voted to send Rev. Edward Donzé, S.M., General Secretary, to represent the Association at the Regional Meeting.

It was also voted that the Association would sponsor the publication of a book of Gospels and Epistles for Sundays and Holydays. The text will follow that of the revised New Edition of the New Testament and for the Old Testament the current Douay text. This publication has the authorisation of His Excellency, Bishop Edwin V. O'Hara, D.D., and will appear next Spring.

The final business was the report of the Committee on Nominations. The following were proposed and unanimously elected: President, Rev. Edward J. Byrne, Ph.D., S.T.D.; Professor of Scripture, St. Bernard's Seminary, Rochester, N. Y.; Vice President, Rev. Richard J. Dobell, M.A., Professor of Scripture at St. Augustine's, Toronto; General Secretary, Rev. Edward Donzé, S.M., S.S.L., of the Catholic University, Washington, D. C.; Recording Secretary, Rev. C. G. Heupler, O.F.M.Cap., St. Paul's Monastery, Westerville, Ohio; Treasurer, Rev. John Steinmueller, D.D., S.S.L., Huntington, N. Y.; Editor, Rev. Cyril Gaul, O.S.B., St. Meinrad Seminary, St. Meinrad, Indiana; Associate Editors, Rev. Edward J. Houdous, S.J., West Baden, Ind., and Rev. Patrick W. Skehan, Catholic University, Washington, D. C.; Librarian, Rev. Charles Pickar, O.S.A., Augustinian College, Washington, D. C.; Nominating Committee: Rev. Patrick Cummins, O.S.B., Conception, Mo., Chairman; Rev. John G. Hanley, Trenton, Ontario, Rev. J. S. Considine, O.P., Dominican House, River Forest, Ill., and Rev. L. Hartman, C.SS.R., Esopus, N. Y.

The business meeting was followed by luncheon at Saint Augustine's Seminary, at which the members of the Association were guests of the Seminary in the observance of the feast of St. Augustine. It was also the 72nd birthday of Bishop Kidd, first Rector of the Seminary. His Excellency, Archbishop McGuigan brought the fact to the attention of the members of the Association in a gracious tribute to Bishop Kidd, who in turn responded to the kind words of Archbishop McGuigan.

After luncheon Msgr. E. Brennan presided at Benediction of the Most Blessed Sacrament in the Seminary Chapel. The Benediction hymns were sung by the members of the Association.

2 P.M.

The afternoon session was held at 2 P.M. The following papers were read:

The Possibility of Mistakes Made by the Greek Translator of the Aramaic Gospel of St. Matthew: Rev. Louis Hartman, C.SS.R., Mt. St. Alphonsus, Esopus, N. Y. DISCUSSION LEADER: Rev. John F. McConnell, M.M., Maryknoll College, Maryknoll, N. Y.

St. Paul's Rabbinic Exegesis: Rev. John J. Collins, S.J., Weston College, Weston, Mass. DISCUSSION LEADER: Rev. Charles J. Costello, O.M.I., Washington, D. C.

These papers were followed by the Presidential Address given by Rev. Joseph L. Lilly, C.M., St. Thomas Seminary, Denver, Colo.

A motion was then made and passed that Archbishop McGuigan, who had done so much to make the Fourth General Meeting of the Association such a signal one, be made an Honorary Patron of the Association.

A motion was also made and passed to give a vote of thanks to St. Augustine's Seminary for the splendid hospitality shown to the members of the Association. The Meeting then adjourned and a group picture was taken in front of St. Augustine's Seminary. Buses took the members to the King Edward Hotel, where the Fourth General Meeting of the Biblical Asosciation was brought to a close with a dinner at 7 P.M. in the Alexandria Room.

7 P.M.

At this dinner, presided over by Archbishop James McGuigan, the members of the Association were joined by the clergy of the Archdiocese of Toronto. The speakers were His Excellency, Most Rev. Archbishop James McGuigan, D.D., His Excellency, Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine; His Excellency, Most Rev. Francis D. Carroll, D.D., Bishop of Calgary, Alberta; and Rev. Joseph L. Lilly, C.M., President of the Association.

Particularly practical was the address of His Excellency, Bishop Carroll, who was able to draw from the experience of many successful years in the teaching of Scripture to give timely counsel to the members now continuing the work he loved so well. This address was printed in *The Catholic Biblical Quarterly* of October, 1940. His Excellency travelled many miles and at considerable inconvenience to himself to give the members the encouragement of his presence and the inspiration of his words.

His Eminence Cardinal Rodrique Villeneuve, O.M.I., Archbishop of Quebec sent the following telegram.

August 27, 1940

Catholic Biblical Association
King Edward Hotel, Toronto

I am happy to express to your meeting my cordial congratulations and wishes for success of works so important particularly nowadays stop regret I cannot personally attend meeting two priests represent diocese.

Cardinal Villeneuve.

Letters from Archbishop Vachon of Ottawa, Ont., and Bishop Donihee Couturier, O.P., of Alexandria, Ont., were also read.

Great credit for the success of the Toronto meeting is due to the members of the Program Committee: Rev. Joseph L. Lilly, C.M., Very Rev. Thomas Plassmann, O.F.M., Rev. Edward P. Arbez, S.S., Rev. Edward H. Donzé, S.M., Rev. Cyril Gaul, O.S.B., and to the Committee on Local Arrangements: Rev. Richard J. Dobell, Rev. Edward F. Crossland, and Rev. J. V. Burke, C.S.B.

To His Excellency Archbishop McGuigan the Association is deeply indebted for his gracious invitation to hold the Fourth Annual Meeting in Toronto, for his personal kindness to the individual members, for the generous gift of his time and services and for the many things he did to make the Toronto meeting the great success it was.

Charles J. Costello, O.M.I., S.T.D.

Washington, D. C.

BOOK REVIEWS

C. C. MARTINDALE, S.J., Towards Loving the Psalms (New York: Sheed & Ward, 1940), Pp. xi, 308, $2.75.

This is a collection of meditations based on the Psalter,—the Vulgate Psalter for the most part, with occasional reference to the Hebrew original. The meditations have their starting point, not in the single Psalms taken in turn, but in scattered verses from the Psalter which the author, "while saying the Office or meditating, . . . found . . . 'outstanding' or precious." Again borrowing the author's words, "this is not a 'book,' but a collection of ideas suggested by the Psalms."

To this "book" of meditations the author has prefixed, "as a sort of 'remote' preparation," a series of articles, which comprise ninety pages of the book's total of three hundred and eight. These articles, designed to clarify the sense of the Psalms in general, appeared originally in the *Homiletic and Pastoral Review,* in the issues from October, 1933 to September, 1934.

The book, obviously, is not a scriptural introduction to the Psalms; nor is it intended to take the place of a commentary, paraphrase, or translation. If, however, as it seems, its purpose is to bring to the mind of the general reader of the Office an awareness and an appreciation of the spiritual riches of the Psalms and more than a suggestion as to how those riches may be made his own, it achieves its goal.

The reprinted introductory chapters provide the modern, occidental mind with some valuable hints for a greater understanding of the fundamental truth and beauty of what, after all, in its external trappings, is ancient, oriental poetry. The meditations too, especially if they are made with Breviary in hand, can but improve one's prayerful appreciation of the Psalms.

As a matter of criticism we might note the lack of an index, especially with regard to the Psalm passages discussed throughout the book. Something also might be objected to the author's somewhat cavalier-like treatment of the Messianic Psalms. He does, as a matter of fact, devote one of the introductory chapters to the Messianic Psalms, and he accepts, of course, and indeed, "wholeheartedly," the Biblical Commission's answer to *Dubium* viii; but still he is forced to confess, "I cannot include them with conscious enthusiasm." To which confession he adds, perhaps that there may be no dispute, "it is an affair of sentiment, alas—not of idea."

On the whole, however, the book should prove of value to the general reader who is eager to know and love his Psalter better; it should help and stimulate a great many along the way "towards loving the Psalms."

THOMAS J. KELLY.

BERRY STEWART CREBS, A.M., M.D., The Seventh Angel (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1938). Pp. 193. $1.50.

The title of this book, *The Seventh Angel,* is inadequate, for it is a commentary or explanation of the Apocalypse by means of some other books of the Old and New Testaments. The subtitle, "An Exposition of the Revelation of Saint John," is misleading; more than half the book is given over to an exposition of the subjective opinions or theories of the author and not to an exposition of the Revelation of Saint John. Some of these theories are incompatible with the Revelation of Saint John. Racial hatred and religious rancor have often interpreted the Book and have identified Mohammed, the Pope, the Kaiser, etc., with the Beast and the Harlot. Such is the position of this book. Fanaticism, theological hatred or vain curiosity can hardly provide the key that unlocks the mysteries of the Apocalypse. The meaning can be determined, to a great extent, by the rules of common exegesis. The author is well aware of some of these rules but violates one of his own making, "taking a wrong turning" and so "meeting an obstruction" (p. 10). There are some good points in the work; it insists on the authorship of John the Apostle and upon the prophetic character of the Book. The work, however, is not critical; it assigns a date before the fall of Jerusalem and naively suggests, because of 22:19, that the text has come down to us intact.

J. S. CONSIDINE, O.P.

NELSON GLUECK, The Other Side of the Jordan (New Haven: The American Schools of Oriental Research, 1940). Pp. xviii, 208, with 128 Figures. $2.50.

Dr. Glueck's latest book is an expansion of his lectures delivered in the United States during the autumn of 1939. These were concerned primarily with his discoveries in Eastern Palestine, where he had been conducting an archaeological survey since 1932 for the American Schools of Oriental Research. During those years, he had examined hundreds of ancient sites, many of them previously unknown to archaeologists. In addition, he had directed successful excavations at Hammeh, Tannur, and Kheleifeh. His work at Kheleifeh, to which he returned for a third season early this year, attracted wide attention. This site is identified with Ezion-geber, King Solomon's port on the Red Sea, and the extensive system of smelting furnaces unearthed there would indicate that it was also the "Pittsburg" of its time. The technical reports of Dr. Glueck's work have been published in various numbers of the Annual and of the Bulletin. His *Exploration in Eastern Palestine,* III, was reviewed in *C.B.Q.,* II (1940), pp. 272-274, by Rev. J. W. Murphy, S.J. The present volume was written for the non-specialist, particularly for the Bible student. Avoiding the technical style of an official report and enlivening his narrative with an occasional flash of humor, Dr. Glueck has written a very interesting book. Many of the illustrations are reproductions of air photos.

E. A. CERNY, S.S.

SIR FREDERIC KENYON, G.B.E., K.C.B., F.B.A., F.S.A., *The Bible and Archaeology* (London, Toronto, Bombay, Sydney: George G. Harrap and Co., 1940).

It is forty-five years since Sir Frederic Kenyon wrote his first book, *Our Bible and the Ancient Manuscripts,* which was highly appreciated and much used by Father Gigot in his General Introduction to the Bible. A revised edition of this work appeared in 1939. Besides keeping this very popular book up to date, he has written other books: *Textual Criticism of the Greek Bible* (1901), *Handbook to Textual Criticism of the New Testament* (1901), *The Chester Beatty Papyri* (1933-37), *The Story of the Bible* (1936), *The Text of the Greek Bible* (1937). All his books are excellent, not only on account of the interesting matter which they contain, but because they are very well written. When I discovered the latest of them in Father Cerny's room I told him there was only one point on which I wished to consult Sir Frederic: I wanted to see what he had to say about the date of St. John, of which he had written earlier. But I soon got to reading other chapters and finally had covered the whole book.

It has much old matter in it; and it is only a one volume treatise on a subject dealt with by Father Vigoroux in five volumes, *La Bible et les Découvertes Modernes.* But of course it brings Father Vigoroux up to date; and the fact that the author has but one volume allows him to deal only with the most interesting events in the history of oriental research—those which throw the clearest light upon the books composing our Bible. A good idea of the scope and contents of the volume is given by the author in his preface:

"The object of the present volume is to lay before serious students of the Bible who are not themselves archaeological specialists the principal results of archaeological research in their bearing on the Bible. The period covered is about a century—from the excavations of Layard at Nineveh to the point at which research has been suspended by the outbreak of the present war. The attempt has been made to set out these results objectively, and then to assess their value as contributions toward the intelligent understanding and appreciation of the Bible."

In his first chapter he takes up a subject which is not archaeological, and he comes back upon it toward the end of the book in dealing with "Archeological Discovery and the Old Testament." It is the question of the inerrancy of the Bible. Of course one cannot expect that even such a broadminded Protestant as Sir Frederic should have read Father Lagrange, or Father Durand, or any other Catholic theologian modern or ancient, on what Catholics think about inspiration. Without discussion, he seems to take it for granted that there is no such thing as inspiration and consequent inerrancy. It's pity, too, because Sir Frederic has great veneration for the Bible, upon which his religion is based; and he does not anywhere in his book say or assume that a sacred writer was responsible for a real, formal error. He could very likely retain the doctrine of inspiration if he knew what inspiration really is.

The author's views about the history of the Old Testament do not indicate any charge of error against the historians; and he points out that writing was so common and widespread at the time of the Exodus that it is natural to assume that the Hebrews were much less dependent on oral tradition than was thought forty years ago. He holds to the view that the Pentateuch results from the combination of documents J and E (combined in the early ninth century), of D (Deuteronomy written in the seventh century) and P (put into its final form after the Exile); but points out that written laws and historical accounts of earlier times may be incorporated in them.

The prophets are rightly given a great part in the development of the religion of Israel; but confidence in Bible history causes the author to react against the views of those evolutionists who made the Prophets the creators of the theology and ethical teaching found in their books. The prophets never, as a matter of fact, claim to be innovators; they assume monotheism and apply themselves to the moral reformation of their fellow-countrymen.

This disquisition about the value of the Bible's teaching is a little apart from the general theme of Sir Frederic's book. Usually it simply gives us the history of excavations and of other means of getting at the monuments of antiquity. He does not confine himself to Palestine, but tells of the discoveries in Egypt, Babylon, Assyria, the Hittite country, etc. He gives a rather summary but sensible account of Ugarit or Ras Shamra treasures. Here, he points out, we have information about the Canaanites. The false gods mentioned in the Bible are here found in their own home; the laws and usages are those of people with whom the Israelites lived. There is no ground for thinking that we are dealing with Israelite gods, or laws, or customs. It is hard to see, as is often affirmed, that the discoveries so far made at Ras Shamra completely refute all critics have said about the composition of the Pentateuch; but it is probable that they will help us to interpret the Pentateuch better than our fathers have done.

As regards "Archaeological discovery and the New Testament," Sir Frederic finds in the discovery of the papiri in Egypt a means of gaining knowledge about the early texts. Textual critics have long discussed the value of such texts as the Vaticanus. It is interesting to find that the documents which date from a hundred years earlier than the great uncials rather confirm their readings. They throw light too on the value of the Western text. They have brought a great deal of precious material into the workshops of industrious students of old manuscripts; they have, too, helped to date the Fourth Gospel. Who would have expected this?

Some ninety years ago Baur and the Tübingen school maintained that St. John's Gospel appeared only in the second part of the second century, about 160-170. Rationalists have come to see that this view is untenable: not only had St. Irenaeus used the book, but St. Justin Martyr, St. Polycarp, St. Ignatius—perhaps St. Clement of Rome before the end of the first century as Father Calmes contends in his *Evangelie selon Saint Jean.* One of many good reasons for maintaining that the gospel was written in the first century is given by Father Vigoroux in his *Le Nouveau Testament et les Découvertes Archeologiques modernes* (1889): pictures in the Roman catacombs some of which date back to the second century, represent scenes taken from the fourth gospel and found only in this gospel, such as the Marriage Feast of Cana, the Samaritan Woman at Jacob's Well, the cure of the man who had been a paralytic for thirty-eight years, that of the man born blind, the resurrection of Lazarus, etc.

Sir Frederic Kenyon gives us another kind of archeological argument in favor of the early date of this latest of our gospels. In the fourth edition of *Our Bible and the Ancient Manuscripts* (1938) he had said: "The books of the New Testament were written between the years 50 and 100 after Christ. . . Since the publication of Harnack's *Chronologie des Altchristlichen Litteratur* in 1892 it has been generally admitted that, with very few exceptions, the traditional dates of the N. T. books may be accepted as approximately correct. The doctrines of the school of Baur, which regarded the earliest Christian books as a tissue of falsifications of the second century, have been exploded. 'That time,' says Harnack, 'is over. It was an episode, during which science learnt much and after which it must forget much.' Recent discoveries have only confirmed this conclusion (p. 98)."

The author says of Rylands Papyrus 457: "This scrap, measuring about 3½ by 2½ inches, was among the payri acquired in 1920 by Dr. B. P. Grenfell for the John Rylands Library at Manchester, but remained unnoticed until Mr. C. H. Roberts identified it as the oldest existing manuscript of any part of the N. T. It contains Jn. 18:31-33, 37,38 in a hand which can be confidently assigned to the first half of the second century. In the middle fifty years of the XIX century, if this scrap could have been produced and its date established, it would have created a profound sensation; for it would have confidently refuted those who contended that the Fourth Gospel was not written until the second century was well advanced. Now we see that it was not only written, but had spread to a provincial town of Egypt by the middle of the second century, which goes far towards confirming the traditional date of composition, in the last years of the first century."

In his latest work, *The Bible and Archaeology*, Sir Frederic adds:

> Among a miscellaneous lot of Oxyrhynchus papiri bought by the British Museum in 1934 were found some fragments of an unknown life of Christ, written in a hand which could not be put later than the middle of the second century... In the first episode the phrases are those of the Fourth Gospel, though no passage is exactly quoted... The close parallels of language are only to be accounted for in two ways. Either the writer of this work is utilizing the four Gospels, recombining their phrases freely (perhaps from memory), or he is drawing upon material which the canonical Evangelists used. The balance of critical opinion is in favour of the former explanation; and if this is true the new narrative becomes a decisive proof that the traditional date of the Fourth Gospel is not far wrong. If a compilation based upon it could be circulating in a provincial town in Egypt before the end of the first half of the second century the Gospel itself must surely have been written before the end of the first century, and the contentions of the 'advanced' critics of the nineteenth century, that it was not produced until after A.D. 150 vanish into smoke.

W. S. REILLY, S.S.

CHESTER CHARLTON MCCOWN, *The Search for the Real Jesus* (New York: Charles Scribner's Sons, 1940). Pp. XVIII, 338.

If one should succumb to the temptation so often alluring to the reviewer, to read the conclusions of this book first, one would be inclined to put it away as just one more bit of uselessness. However *The Search for the Real Jesus* has many good points in spite of a silly, groundless conclusion which the author wrote in a fit of desperate despondency.

He writes towards the end of his book, page 290 to be exact: "However, it ought to be allowed that only historical evaluations of the historical Jesus need be considered." By "historical" he means evaluations which entirely neglect St. John's Gospel and tear the synoptics to shreds. He continues, "Neither theological Christs nor pietistic 'Jesus-stereotypes' [by these he means Catholic lives of Christ and any which consider the Gospel of St. John as history] have any claim to attention. The old orthodox Christologies universally failed to do justice to Jesus as a historical character. He was actually supernatural and therefore suprahistorical [what logic!], the transcendent God intervening in temporal affairs for a brief time in order to accomplish the eternal salvation of the souls of believers .... Such a conception often in so many words, abandoned history to Satan and his hosts."

Conclusions like these seem at times to be reached on the authority of Walter Lippmann, whom the author quotes with high regard. Amazing is a very gentle word to be used by a reviewer of such claptrap.

However Mr. McCown is equally drastic towards practically everybody who has written a "life of Christ" and therefore his able analysis of principles of the different modern men who have written of Christ since the eighteenth century is worth-while reading. For information and for the uncovering and refuting of the principles of Baur, Strauss and other men who have written what they called lives of Christ, the book is at times excellent. It is too bad that the author feels so skeptical as to say that so far through these nineteen centuries no true history of Jesus has been written and that the outlook at present is very dark indeed.

E. A. MANGAN, C. SS.R.

FREDERICK C. GRANT, *The Gospel of the Kingdom* (New York: The Macmillan Co., 1940). Pp. XVII, 204.

This book is enlightening in regard to the beliefs and the theology of those we would naturally expect to be closest to our Catholic Christianity. The book is written by a man who was educated at representative episcopal schools and seminaries and who as professor, editor and rector of a church has always been in a position to know the general teaching of his denomination.

Although this book purports to analyse historically only one small question—what was the import of the original kernel of the Christian Faith, i.e., the Gospel of the kingdom—the book really gives a clear and able synopsis of the theology of the Episcopal church.

In one place the author says for instance: "But our Christianity has been from the first non-traditional, metaphysical (at least in tendency), in a sense superhistorical." It is not especially interested, in other words, in the historical Christ. The theological Christ is what interests Dr. Grant and he considers this theological Christ altogether different from the historical Christ. According to Dr. Grant, Jesus in some mysterious way was endowed with a new transcendency by the resurrection—whatever the resurrection may mean in Dr. Grant's mind—and from then on our theology began to be constructed by St. Paul.

As far as the Gospel of the Kingdom, the special subject of this book is concerned, Dr. Grant is very dogmatic in his ideas and assertions. "The Gospel of the Kingdom," he says, "was originally a this-worldly expectation. Jesus expected the Kingdom of God to be realized upon the soil of Palestine, and in his own time. But this does not mean that his hope was non-religious, the elaboration of an economic program or a dream of some kind of mundane utopia. It was supremely religious; but it was not other-worldly. The Gospel was a message of 'social' redemption from the start; but as gospel—'good news'—it was a divine message."

Only later according to Dr. Grant did this primitive Gospel develop into a body of teaching as we know it. The revelation given to the Apostles was not a group of set doctrines. In fact the doctrine of one Apostle contradicts the doctrine of another. New doctrines were to be added after the death of the Apostles until the Christian church should develop the magnificent body of teaching expounded now by Dr. Grant.

Dr. Grant's rules of exegesis are perfect examples of modern arrogance. "I think this is clearly an editorial transition," is sufficient proof for expunging a text or referring it to a period about a century later than the writing of the Gospel. But I still think the book is interesting.

E. A. MANGAN, C.SS.R.

BOOKS RECEIVED

(Some of these may be reviewed in subsequent issues)

St. Anthony Guild Press, Paterson, N. J.:

Christ, Victim and Victor. By Kilian J. Hennrich, O.F.M.Cap. 1940. Pp. x, 212.

Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.:

The Seventh Angel. By Berry Stewart Crebs. 1940. Pp. 193. $1.50.

Dorance & Company, Publishers, Philadelphia, Pa.:

The Life and Teachings of Jesus. By George Henry Dole. 1940. Pp. 398. $3.00.

Yale University Press, New Haven, Connecticut:

An Introduction to Philo Judaeus. By Erwin R. Goodenough. 1940. Pp. xii, 217. $2.75.

Columbia University Press, New York City, N. Y.:

The Letters of Saint Boniface. Translated with an introduction by Ephraim Emerton. 1940. Pp. 204. $3.00.

The Heffernan Press, Worcester, Mass.:

Theologia Fundamentalis. By A. C. Cotter, S.J. 1940. Pp. 739. $3.50.

Duell, Sloan & Peace, Inc., New York City, N. Y.:

I, Paul. By Rex Miller. 1940. Pp. ix, 210. $2.50.

EDITORIAL NOTE

Lives of Christ

"What is the best life of Christ?" This question is often put to teachers of Sacred Scripture. I usually answer, "The Gospel according to St. Mark." St. Mark accompanied St. Peter as one of his principal assistants. He was his "translator" according to a tradition which goes back to Apostolic days. Peter, Papias tells us, used to relate the doings and sayings of Jesus according to the needs of those who heard him without any intention of composing a Life of Christ. But, adds Clement of Alexandria, the Romans, to whom Peter had long been preaching, asked St. Mark to write down what Peter was telling them orally. Under the influence of the Holy Spirit he consented to do so and under the same influence he wrote his Gospel. Tradition does not exclude the possibility that St. Mark used other sources of information; but it clearly and convincingly shows that his chief source was the oral Gospel of the Apostles as it was preached in Jerusalem and Rome by the Prince of the Apostles.

But it is not only on account of St. Mark's authority that we recommend reading his Gospel. It is an intensely interesting book. St. Mark's main purpose in writing was of course, like that of the other Evangelists, a religious purpose. He wanted to strengthen the faith of the Christians, and indirectly to arouse the faith of others, in Christ the Son of God; but he seems more interested than the others in history for its own sake. He has the shortest of the Gospels, but that is because he does not tell so many things as the other Evangelists do. The things he does tell he relates at length and with a wealth of minute details. A good many of these details do not seem to have any religious purpose: he tells them simply because Peter had related them and they clung to his memory. The result is a very vivid, graphic account of what our Lord did and said. For quite a while the Romans had no other Life of Christ than this Gospel of St. Mark. They must have learned it by heart in their assemblies; and when they received St. Matthew's, St. Luke's and St. John's they could assimilate them without confusing the picture of our Lord as St. Mark had engraved it on their mind and heart.

PACIFIC [illegible] OF RELIGION

This is the principal reason for beginning Gospel study with St. Mark. The new matter furnished by the other Evangelists can be fitted into his narrative without much disarrangement of his composition. Papias says that he did not write "in order," but although his order may not be perfect it is usually supported by either St. Matthew or St. Luke. St. John knows this synoptic order; and he adds many things to our knowledge of the life of Christ without disarranging it to any considerable extent.

But while we recommend St. Mark as the right book to begin with, we must recognize that there is a demand for, and a need of, another kind of a Life. It is chiefly when we see Catholics reading such books as *The Nazarene,* by Mr. Sholem Asch, that we realize that we should put something more reliable into their hands. This need was felt very keenly in France when Renan wrote his *Life of Jesus* some eighty years ago. Very many good Catholic books appeared on this all important subject. The best of them were translated into English. Fouard's Life was the first important work to appear on the Catholic side, and some authorities still regard it as the best. Bishop Le Camus and Father Fillion followed. The latter's work has recently been translated by Dr. Thompson and it is published by Herder. It is a large three-volume work with the subtitle "A Historical, Critical and Apologetic Exposition." Those three works are very good; two others, which have appeared more recently, are still better.

One day when I was in St. Stephen's School in Jerusalem, back in 1908, I heard Father Lagrange, O.P., the head of the school and the leading exegete of his time, speak about Father Lebreton. He paid him a very high compliment: "Il parait être le coq de tous les Jésuites." He seemed to him to be the ablest Jesuit in the world. Very great Jesuits looked upon Lagrange as the ablest of the Dominicans. Well, these two men have written Lives of Christ which have been very well translated.

Lagrange's work (published in English by Sheed and Ward) was written after he had finished his four big commentaries on the Gospels; and the fact that he could refer back to them saves us from many tedious arguments. He builds upon his earlier harmony of the Gospels and explains one set of texts after another. This keeps the work from having the attractiveness of a story; there are too many interruptions. But anyway it gives clear, well-informed, interesting explanations—of the Sunday Gospels, for instance.

The shorter work of Father Lebreton makes much better reading. The writer had not indeed studied the Gospels so assiduously as Father Lagrange, but he is an expert on early Christian literature and the author of the *Origins of the Trinity.* He is very clear, convincing and persuasive. One reads his work with sustained interest. He does not presuppose too much learning: it is for lay folk that he is writing. But religious and priests will follow him with delight. This work, in two volumes, is published in English by Bruce.

Written, it would seem, more for consultation than for consecutive reading, the work on Jesus Christ by Father L. de Grandmaison has won universal praise from Catholic scholars. It is an exposition of Catholic teaching on the God-man with special reference to the difficulties of the men of our time.

I shall close this short review of French books on the Life of Christ with a reference to another Jesuit Father who is already known to scholars. Father Prat, the author of the *Theology of St. Paul* (translated by Stoddard into perfect English) achieved shortly before his death what had long been his highest ambition, a work, on *Jésus Christ, Sa Vie, Sa Doctrine, Son Oeuvre* (Beauchesne, Paris, 1933). It is the work of a master-theologian, but written very simply. It is not yet translated.

Speaking recently at the Sulpician Seminary in Washington the Most Reverend Archbishop of San Francisco said that a priest should always have on his desk a good book to which he can turn in his leisure moments: we suggest that our readers take for the purpose one of the Lives of Christ which we have just reviewed. Among other advantages derived from it he will have answers on hand for readers of *The Nazarene* and other pseudo-scientific treatises on the most interesting as well as the most sacred of subjects. He will be able, too, to lend a book which meets the requirements of Father Bruneau, "You should not," he said, "read good books, but only excellent books."

W. S. R.

DEATH AND IMMORTALITY IN THE BOOK OF WISDOM

INTRODUCTION

The following essay on the subject of death and immortality in the Book of Wisdom forms a chapter in a doctoral dissertation presented to the Gregorian University in 1938 entitled: *The Conception of Life in the Book of Wisdom.* Since the chapter is a comparatively small, though an important part of the dissertation, the ensuing analysis is inserted to enable the reader to see the compass of the dissertation and to help him understand how immortality fits into the author's conception of life.

The Book of Wisdom was composed in Greek by some unknown author, who knew Greek well and was to some extent influenced by the Greek milieu, but who in thought, spirit, and sympathy was thoroughly and unmistakably a Jew. Its place of origin was Egypt, very probably Alexandria, where from very early times there dwelt a large Jewish colony. The author gives no indication in his Book whereby we can argue to a definite date of composition. We must be satisfied with the general dating 150-50 B.C. Some scholars[1] attempt to divide Wisdom into several distinct compositions, but most agree that the work is a unit.[2]

The dissertation is divided into three main parts: the view of life advocated by those whom the author of Wisdom calls "the impious," an abridgment of whose attitude towards immortality will be given at the beginning of the essay; the body of the dissertation, devoted to the investigation of the author's own view of life in its various aspects; and, thirdly, the means of attaining blessed immortality or eternal happiness with God.

The author's conception of life naturally takes up most of the dissertation. True Jew that he was, he derives the human race from the first man Adam, created by God (10:1). The rest of men (Eve of course excepted) are formed by the cooperation of God and man. The bodies are fashioned in the womb of a mother after conception (7:2); God infuses the vital principle (15:8,

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[1] Among the more recent authors W. Weber, "Die Composition der Weisheit Salomo's," *Zeitschrift für wissenschaftliche Theologie,* 1904, 145-169; F. Focke, *Die Entstehung der Weisheit Salomos* (Göttingen 1913); E. Gärtner, *Komposition und Wortwahl des Buches der Weisheit* (Berlin, 1912).

[2] F. Feldmann, "Zur Einheit des Buches der Weisheit," *Bibl. Zeitschrift* 1909, 140-150; *Das Buch der Weisheit* (Bonn: Hanstein, 1926), pp. 5-11.

11), which is neither pre-existent nor irreconcilably opposed to matter, as many would infer from 8:19-20 and 9:15 respectively. Man's life on earth is soon ended (15:9; 9:5), and he who but a little while before was born of earth, after a little while returns whence he was taken (15:8).

With regard to immortality, Wisdom teaches that the death of the body does not result in the annihilation of man. The soul survives. But the author is little interested in the mere survival of the soul, a thing that he takes for granted. Man's destiny is *eternal happiness with God* in the next world. For this was he created. If he does not achieve his destiny, then it is his own fault, for nothing outside himself can deprive him of it (1:14).

As we should expect from the above, those who die immediately fall into two groups. The just are in the hand of God, untouched by any torment (3:1), in peace (3:3), receiving great benefits (3:5). The wicked on the other hand receive punishment in accord with their senseless imaginings (3:10). They are in torment, a mockery among the dead forever (4:18-19).

At the end of the world on the great day of Judgment the just will receive additional glory and satisfaction; the wicked will still further be humiliated. On that day all men, both the just and the unjust, will appear before God's tribunal. God is not mentioned but He obviously dominates and superintends the scene. The wicked come as cowards, trembling (4:20); the just are full of assurance in the face of their former tormentors (5:1). The wicked then make a confession of their error and are full of remorse at the realization of the uselessness of their earthly lives (5:3-13). Unlike Mt. 25:31-46, the sentence is not delivered, but it is certainly supposed. The execution of the sentence takes place at once. Containing nothing new, the sentence merely confirms what had been passed upon each individual at the Particular Judgment, which followed immediately upon physical death. The just are under God's protection, victorious, happy, and shining forth in glory (3:7-9; 5:15-16); the wicked suffer everlasting punishment (4:19; 5:17-23). Thus, virtue is rewarded, wickedness punished, and the moral order is once more established in the world.

The scene of the Last Judgment is apparently on earth, for all creation is said to take part with God in condemning and punishing the wicked (5:20b-22). This fact suggests the problem whether the author supposed the resurrection of the body. He does not mention his belief in the doctrine expressly, but neither does he deny it. His philosophical system certainly does not exclude the resurrection, but the description in 5:17-23 does not permit an absolutely convincing inference. However, his acquaintance with and devotion to the Sacred Books of the Hebrews justify one in thinking that he probably believed in the doctrine. Particularly noteworthy in this connection are passages like Isa. 26:19 and especially Dan. 12:2-3, to which Wis. 3:8 bears a very close resemblance.

Eternal life or blessed immortality with God is the reward of justice on earth (1:15), a state to which man is brought by wisdom (6:17-20), for wisdom teaches man how to lead a just life and helps him to do so. It is accessible to all men (6:12-14), and only lack of good-will on man's part prevents its entry into the soul (1:4; 6:17-20). Hence the blame for failure to acquire wisdom and to achieve one's destiny is entirely one's own. Wisdom is, consequently, not a purely intellectual virtue. It embraces all the faculties by which man recognizes the one true God, knows His commandments, and has the will and the ability to carry them out, but it is grounded in God. It must be sought after and acquired from Him as a gift (9:17-18), for it is the breath of His power (7:25).

Specifically, the requisites for securing blessed immortality are stated positively and negatively. Positively, one must believe in God, in His providence and in His justice, hope to obtain blessed immortality, love God and neighbor (cf. castigation of "the impious" and of their views in 2:21-22), practice the four cardinal virtues (8:7) and observe the laws (6:18). Negatively, one must avoid sin, whether it be by thought, word, or deed (1:3-12). The most serious sin is disbelief in God and it takes the form of idolatry, which is the source of all evil (14:12,27). Connected with idolatry are enchantments and unholy rites, impurity, murder, theft, fraud, lying, etc. (14:23-26). Other sins that prevent the attainment of blessed immortality are pride (5:8; 14:6), envy (6:23), rashness (12:17), and blasphemy (1:6).

However, eternal life is not lost irrevocably by the commission of one sin. God forgives sins, if one repents (11:23). He corrects little by little those that err, that being loosed from their wickedness, they may trust in Him (12:2). But repentance is limited to the period of one's existence on earth, for after death the author knows no way of effecting a reconciliation with God; in fact, he presupposes that there is none in his description of the fate of the wicked.

DEATH AND IMMORTALITY

The Book of Wisdom furnishes the first and only instance in the O.T. where the future life is emphasized clearly and categorically as the real destiny of man, for which earthly life is a preparation. God made man to be immortal, to be eternally happy with Him. In the other Books of the O.T. the stress is on the present life. The hereafter, life after death, is practically no life at all,[3] and physical death is looked on as the greatest of evils. In some Psalms, it is true, a ray of light breaks through,[4] and the belief in the resurrection of the dead relieved in some measure the dismalness of existence in Sheol by promising deliverance therefrom. But nowhere in the O.T. is happy immortality with God so clearly, so unequivocally expressed as in Wisdom.

Happy immortality is the destiny for which God created man, but it can be lost by sin. In this way the author solves the problem of retribution which for so long occupied and perplexed the mind of the Jews. In earlier times some, like Job's friends, answered the problem by denying that it existed. The injustices in the world, the poverty and oppression of the just and the prosperity of the wicked, are only apparent. In reality, they who suffer must have committed some sin, else they would not be suffering; as for the wicked, some are allowed to enjoy prosperity for a time in order that their fall may be so much the harder to bear. Others, like Job himself, were too conscious of their own innocence to subscribe to such a doctrine. Despite their sufferings they made an act of faith in God's justice, and protested their innocence, but they could give no solution as to when and how the justice of God would assert itself. In Wisdom the solution is reasonable and crystal clear. Reward and punishment are to be found in the hereafter, not in this world. In this world each individual man chooses or rejects God's friendship by pursuing justice or injustice respectively. There may be influences brought to bear upon man's choice, but ultimately he alone is responsible. By choosing injustice he slays his own soul, renouncing his true nature as a son of God and throwing away his heritage of kingship and blessed immortality with God.[5] Justice, on the other hand, brings man to eternal happiness with God. The evil, then, are punished in the next world, and it is likewise in the next world that the just receive their reward. This is the fundamental doctrine of Wisdom, and the author's contribution lies chiefly in the clarity with which he proposes it. The present essay seeks to study more closely the precise nature of this immortality and its place in God's scheme of the world.

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[3] Eccles., 9:10; Job 10:21-22; Ps. 115:17.

[4] 17:15; 49:16; 73:24-28.

At the time when the Book of Wisdom was written, a certain group of Jewish unbelievers in Egypt had apparently attained to some importance and was not at all reluctant in giving expression to its unbelief. The author sets forth their attitude regarding the future life in 2:1-5. They taught that the soul and all its activities are material, that man returns to the elements from which he sprang, once the heart ceases to beat. The body disintegrates and turns to ashes; the spirit or the vital principle dissolves into thin air (2:2-3). Man becomes as if he had not been. Dwelling on the notion of annihilation, "the impious" with striking imagery compare life to the last trace of a cloud, which soon dissolves into nothingness, to mist, which melts and disappears completely when pursued by the rays of the sun (2:4c-f), to the passing of a shadow, which leaves no trace of its transit (2:5a). We must bear in mind that these comparisons are not mere poetic descriptions of the speed of life and of the relative unimportance of the mark which each man makes during his sojourn on earth. In the context they are intended to describe how impermanent and perishable man is. Just as the last trace of a cloud and the mist are reduced to nothingness, so too man, at death, vanishes into nothingness. Since death involves annihilation, it can come but once. The end of life is sealed (2:5c), and there remains neither hope nor possibility of return (2:1c). To add weight to their contention "the impious" call on human experience and maintain that no one has been known to return from Hades (2:1d).[6] With death, therefore, man ceases to exist in every sense of the word and consequently the future life is purely a creation of the imagination with no objective reality.

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[5] F. C. Porter, "The Pre-existence of the Soul in the Book of Wisdom and in the Rabbinical Writings," *American Journal of Theology*, 12 (1908) p. 79.

[6] The Vulgate translates ἀναλύσας "reversus." The word may also mean "one who has delivered," and so the line may be rendered "and none was

With this view of man's destiny the author takes decided issue and leaves no doubt of his disapproval of those who propound such an ungodly doctrine. They are impious (1:16), they reason not aright (2:1); they are led astray, blinded by their own wickedness (2:21), not knowing the mysteries of God (2:22). The most effective condemnation of the materialistic conception of life appears in the description of the fate of the wicked after death, together with their self-accusation on the day of the Last Judgment (5:6-13), in which they confess that they were the foolish ones, who had departed from the true path of righteousness, sated themselves with wickedness, and so have no token of virtue to show for the time they spent on earth.

The author does not give a systematic, reasoned defense of the doctrine of the future life. He nowhere resorts to proofs or seeks to demonstrate his contention. Like the Hebrew Prophets of old, he states his belief clearly, positively, and absolutely, not deigning to adduce reason for his assurance that death does not end all.

Of course the whole Book has at its basis the conviction that the soul survives after death. The description of the respective fate of the just and the unjust is evidence enough of that. But the Author of Wisdom employs the word "immortality" in a special sense, hence it would be well, before going any further, to indicate the various meanings of death and immortality.

"Death" may mean physical death, the separation of body and soul. It may also mean what is sometimes called "the second death" (Apoc. 2:11; 21:8), the death whereby eternal happiness is forfeited. This second death presupposes physical death but is distinct from it. It is consequently conceivable that in speaking

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ever known that delivered from Hades," cf. Wis. 16:14; Ecclus. 3:15. The sense is not materially changed. Note well that the use of "Hades" here does not imply that "the impious" believed in the survival of the soul. Such an interpretation is excluded by 2:2b and by the manner in which "the impious" describe the nature of life. In classical Greek ᾅδης occurs as a synonym for *θάνατος* in expressions like ᾅδης πόντιος, ᾅδης φόνιος. We may therefore take ᾅδης here in the sense of "death" "grave." However, it is possible that "the impious" are using the word in its proper sense of "underworld," but with an implied sneer: "from the underworld that people dream of." In either case there is no implication of a belief in a future life.

of death one may mean solely the second death, prescinding from physical death but not for that reason denying it or positively excluding it. Death in present usage can also signify the sinful state of the soul in this life. This meaning has no importance for the question in hand, so it can be passed over. In this essay "spiritual death" means the "second death" in the hereafter.

Similarly immortality may be taken in several senses. It may mean fame with posterity, the immortality that is conferred by a good name. Thus we often say that Dante's *Divine Comedy* has made him immortal. By this we intend to convey, not that his soul's immortality depends on his poem, but that his work has earned for him lasting fame among succeeding generations. Again, immortality may signify the philosophical notion that the soul will exist without end, but imply nothing as to the character of that existence. It is the bare, unending existence of the soul, flowing from the very nature of the soul. Finally, immortality can mean *unending existence with God,* everlasting happiness, an immortality that is really synonymous with blessed immortality.

The immortality of which the author speaks is never the immortality which the soul has of its very nature. Mere existence forever does not interest him, though of course he takes it for granted. Both the just and the unjust exist forever, but what makes this existence life, real living, is happiness, being with God, or, to use the author's own word, immortality. His conception of immortality is distinct from that of Plato, with which it is often compared. Nowhere is it regarded as a philosophical conclusion; nowhere is the soul considered to have within itself a sufficient reason for never-ending subsistence.[7] Hence in this study only the two other kinds of immortality—enduring fame with posterity and everlasting happiness—need be kept in mind.

There are two passages in particular from which the author's doctrine regarding immortality may be drawn, the first (1:11-15), immediately preceding the profession by "the impious" of their views and principles, and the second (2:23-24), immediately following it. They complement each other, and so the author's teaching regarding the place of death, or conversely, of immortality in God's scheme of the world must be gathered from the study of both.

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[7] M. J. Lagrange, "La Livre de la Sagesse," *Revue Biblique,* 1907, p. 94.

To facilitate the consideration of these two passages, a translation will be given first, with the necessary critical remarks on the text. Then the various opinions on the meaning of the text will be examined in an effort to determine what sense is most acceptable.

1. 11 Keep yourselves therefore from profitless grumbling;
Restrain your tongue from speaking against (God).
For stealthy utterance will not go unpunished,
And a lying mouth slays the soul.

12 Court not death by your erring way of life,
And do not draw to yourselves destruction by the works of your hands.

13 Because God made not death,
Nor does he rejoice in the destruction of men;

14 For he created all things THAT THEY (MEN) MIGHT LIVE[8]
And the creatures of the world are wholesome,
And there is not a destructive drug in them,
Nor is the kingdom of Hades upon earth.

15 For righteousness is immortal.[9]

It is not surprising to find that interpreters differ widely in their explanations of these verses. The first and chief difficulty lies in the meaning to be ascribed to "death," for which the author employs *ἀναιρεῖν ψυχήν*, *θάνατος*, *ἀπώλεια*, and *ὄλεθρος*. Once the meaning of "death" has been determined, it becomes easier to untie the other knots, and to draw out of the passage consistency and progression of thought.

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[8] *εἰς τὸ εἶναι.*

[9] Of minor importance for the question at hand is the addition by the Sixtina of a line in 1:15: "Injustitia autem mortis est acquisitio." This line is found in no Greek manuscript and in none of the versions except the Latin, and even there several witnesses to the Vulgate omit it, e.g. the Clementine, although it does read an enlarged text of the Greek: "Justitia autem perpetua et immortalis est." Many exegetes maintain that the line is genuine—Grimm, Zenner, Siegfried, Cornely. Others, on the contrary, reject it—Reusch, Gutberlet, Deane, Heinisch, Feldmann. For the arguments for and against cf. Grimm, *Das Buch der Weisheit* (Leipzig, 1860) pp. 63 f.; Heinisch, *Das Buch der Weisheit* (Münster I. W., 1912) pp. 32 f.; Feldmann, *Textkritische Materialien* (Freiburg I. B., 1902) p. 43. Its retention or rejection does not affect our question.

St. Augustine, and under his influence a large number of other exegetes, connect the expression ἀναιρεῖν ψυχήν with Matt. 10:28,[10] and explain it as referring to grace; a lying mouth destroys the life of the soul.[11] This interpretation presupposes a stage of revelation and a development of theological thought among the Jews, which they had not reached yet. The world first learned about grace in N.T. times, and consequently death for the author could not have meant the loss of grace, about the existence of which he was ignorant. Life is friendship with God, and so the death of the soul will be the loss of this friendship. Anyone who severs himself from God's friendship, no longer lives with Him and thus is spiritually dead. The two things—loss of grace and the loss of God's friendship—may in reality be one and the same thing, but we must guard against ascribing to the author a depth of theological knowledge that was not his. His conception of friendship with God did not involve participation in the divine life or the presence of a quality in man by which he is raised to a new kind of life.

Castro[12] connects the phrase with Lev. 24:11-16,23, where the penalty for blaspheming God's name is proclaimed, and so limits the expression to physical death by stoning. It must be admitted that in the verse the author is threatening with death those who carp against God and His laws, but Castro's explanation restricts the notion of death too much and even misinterprets the author's mind. The context in the next verses demands a broader meaning for the phrase. From the way death is spoken of—not made by God (1:13), brought on by actions other than blasphemy (1:12)—it must embrace much more than death by stoning. It is not astonishing, therefore, that Castro's opinion has gained but few followers.

Cornely,[13] Heinisch,[14] and Bückers[15] believe that the words in 1:11 as well as the other words for death in the following verses signify death in the widest sense, embracing both physical and spiritual death. For the just physical death is merely an apparent death and does not really merit the name. It is to be regarded rather as an indication of God's love (4:7,14,15), even when the just die young (4:11). For the wicked physical death is the entrance to everlasting reprobation and bears the character of a real penalty for personal sin.

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[10] "And fear not them that kill the body and are not able to kill the soul: but rather fear him that can destroy both body and soul in hell."

[11] *De Mendacio*, 6, 9; MPL 40, 494 f.

[12] *In Sapientiam Salomonis Commentarius* (Lugduni 1613) p. 30.

[13] *Commentarius in Librum Sapientiae* (Parisiis 1910) pp. 61, 70-73.

[14] *Op. cit.*, pp. 21 ff.

[15] *Die Unsterblichkeitslehre des Weisheitsbuches* (Alttestamentliche Abhandlungen, XIII; Münster I. W. 1938) pp. 18-24.

Gutberlet[16] proposes a modified form of the preceding explanation. Commenting on the whole passage, he claims that the sentence: "God made not death" (1:13) refers both to the death of the body and to that of the soul, but that death in the preceding verses means spiritual death only and in the following verses physical death only.

Grimm[17] and Schütz[18] maintain that the author is speaking of the definitive death of the soul only, the death that involves both the loss of God's friendship and of blessed immortality, a loss, consequently, that can take place only after physical death.

Since the explanations proposed by Castro (for 1:11) and St. Augustine have been discarded, these alternatives are left: (a) death means both physical and spiritual death; b) death means spiritual death alone, the loss of blessed immortality. Of the two, the second is to be preferred, although probability cannot be denied to the first.

The first reason for holding that in this passage the author meant only the second death comes from the general consideration of the unimportant place given to physical death in the Book, especially in the first or eschatological part (1–5). Physical death is of negligible moment for the just; in fact, the author goes so far as to say that the just are only apparently dead (3:2; cf. the Preface of the Requiem Mass: *"vita mutatur, non tollitur"*). As for the wicked, it is nowhere stated explicitly that physical death is directly the punishment of personal sin. For them the tragedy lies not in the fact of dying but in the fate that is theirs after death. Their sinfulness does not determine the length or brevity of their lives.[19] They may live long or die young (3:17-18). About this the author shows no concern. What concerns him and takes up practically all of his attention in the first five chapters is that which follows physical death. The wicked have nothing to hope for in the next world (3:18). There they will be derided (4:18-19), they will be in pain (4:19 f), trembling with fear (5:2a), and filled with remorse at the loss of eternal happiness and at the realization mingled with astonishment that the just were really the wise in choosing good over evil (5:2b-14). Of course it goes without saying that physical death for the wicked is the stepping-stone to eternal misery, but the author does not distinguish between the physical death of the just and the physical death of the wicked as such. He sees no difference between the passing away of the just and that of the unjust, except that early death for the just may be a mark of divine favor (4:7,14,15). In the author's mind the chief difference lies in their respective fates after death.

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[16] *Das Buch der Weisheit* (Münster I. W. 1874) p. 75.

[17] *Op. cit.*, pp. 59 f.; cf. J. Drummond, *Philo Judaeus*, 2 vols. (London and Edinburgh, 1888) vol. I, pp. 210 f.

[18] *Les Idées Eschatologiques du Livre de la Sagesse* (Strasbourg, 1935) pp. 60 f.

[19] Note development over earlier conceptions. For earlier ideas on the penal character of physical death cf. Bückers, *op. cit.*, pp. 76-85.

Another word or two should be added to complete the author's general doctrine on death. He is thoroughly convinced that personal sin does deserve physical death as a punishment (12:20 with regard to the Chanaanites) and that God, when He wants, can inflict physical death as a punishment for disobedience and sin (10:6-7; 18:12), but from the whole tone of the Book this happens but seldom, for in spite of man's sins God gives him time and postpones the day of death in the hope that he might be converted (12:20; cf. Ez. 18:23). Personal sin in the general working of Providence has no causal connection with physical death; physical death is rather the point or limit, on this side of which man can, if he has fallen, re-establish himself in the friendship of God. It is not something that one brings on oneself directly by a life of sin.

Since, therefore, the death reserved for the wicked is the consequence of personal sin, and since physical death is the common lot of all men, both the just and the unjust, with neither the just nor the unjust excluded from the possibility of early or sudden death, one must conclude that, when the author speaks of the death that results from personal sin, he means the second death, unless the context or an explicit statement of the author himself demands the meaning of physical death or its inclusion. Now in the passage cited, the author does not explicitly refer to physical death. Hence the only way that physical death can be brought in the comprehension of the word death is through the context. But neither does the context require its inclusion. Θάνατος does not usually signify death in the broad sense. If, then, an author seeks to convey this notion, he must indicate his intention in some way. Since the author in no way suggests that he means death in this broad sense, one must choose between physical and spiritual death. Physical death exclusively cannot be the meaning because all must submit to it, not merely the wicked. Hence the only meaning left is that of spiritual death. Now in 1:13-14 the bestowal of a meaning for θάνατος different from the one it has in 1:11-12 can scarcely be justified because of the close connection established between 1:12 and 1:13 by the conjunction ὅτι, which indicates that θάνατος in 1:13 is to be taken in the same sense as in 1:12. Hence θάνατος will have the same meaning throughout.

Furthermore, in the verses under consideration death is apparently opposed to immortality. "God made not death" (1:13) expresses negatively "God created man to be immortal" (2:23). Now immortality has nothing to do with the unending existence of the body, as is evident from 2:23-24. It means everlasting blessedness with God, and hence its antonym death will mean privation of this everlasting blessedness and not privation of the body's immortality.

Finally, by adopting the proposed interpretation one gets on the whole a consistent and unified explanation of the passage. In 1:11-12 the author states positively that if a man is doomed to eternal reprobation, it is because of his own free choice. By his deceits, blasphemies, evil thoughts, evil words, and evil deeds he calls spiritual death upon himself. If he has to endure the second death, then he himself is responsible alone. In the following verses the author enuntiates the same doctrine negatively. God is not responsible (1:13); creatures are not to blame (1:14a-c); not even Hades can cause him to lose immortality (1:14d). This interpretation obviates in 1:14c the difficulty with which Cornely is faced, that in creatures there is no destructive drug, and besides, it makes possible the retention of the same meaning for all the words denoting death in the passage.

For these reasons, therefore, it is difficult to admit that in 1:11-15 the author is dealing both with spiritual and physical death. He is dealing with spiritual death exclusively. Physical death is a fate that awaits all men. This he knows, but is not concerned with it. Spiritual death is of far greater importance, and against it he warns all men.

Attention should be called to what is perhaps merely a looseness of expression on Heinisch's part. With regard to the physical death of the just he writes: "Für den Gerechten ist die Trennung von Leib und Seele keine Strafe. . . . Der Tod des Frommen ist nur ein Scheintod."[20] It is hard to believe that Heinisch intends to remove the penal character of physical death for the just. He probably means that physical death for them is not a penalty for personal sin. If that is so, he is right. Otherwise, his view is open to criticism, for the O.T. is reasonably clear on the penal character of physical death for all. Gen. 2:17 and 3:19 tell the story of the origin of physical death. Ecclus. 25:24 is very probably a direct statement to this effect.[21] Now if Ecclus. really teaches that physical death is an effect of the sin of Adam and Eve, then it is proof that at the time of its composition it was so regarded, at least in its author's circle. Since the author of Wisdom shows that he was acquainted with the serious thought of earlier Judaism, one can safely conclude that he was aware of this teaching. In 7:1 he suggests lightly that he subscribes to it: "I indeed am also mortal, like to all, offspring of one earthborn, first formed." He does not state explicitly that his mortality and that of all men is due to Adam, but one can see a vague allusion to it in the reference to Adam immediately after the declaration of his mortality.

Cornely clearly affirms that physical death is a penalty both for the just and the unjust because of Adam's sin, but adds that one may suffer physical death for a twofold reason—the sin of Adam and personal sin.[22] This is true, but it is to be questioned whether the author thought of physical death in just that way. He certainly gives no clear evidence of it. In fact he does not distinguish even faintly between physical death, as an effect of Adam's sin, and physical death, as a consequence of personal sin.

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[20] *Op. cit.*, p. 21.

[21] "From the woman came the beginning of sin and by her we all die." The reference is to the LXX. In the Vulgate it is 25:33. Adam is not mentioned probably because the verse appears in a section devoted to observations about women (25:13–26:18).

[22] *Op. cit.*, p. 71.

1:14a: *ἔκτισεν γὰρ εἰς τὸ εἶναι τὰ πάντα* has been a source of much difficulty to commentators and consequently occasioned the proposal of many varied opinions regarding its meaning. The usual translation of the line runs: "For He (God) created all things that they endure." Accepting this translation, most of the exegetes attempt to explain how lower creatures, plants and animals, can be said to endure when it is a matter of common experience that they break down and die even under the most favorable conditions.

Some maintain that lower creatures—and man too—were endowed with the power of perpetuating and conserving themselves, each living being enjoying its natural span of life, without any inherent element of destruction to disturb the Creator's original appointment.[23] *Εἰς τὸ εἶναι*, therefore, means: "live the natural course of life," and hence there can be no question of immortality as such. But this view is absolutely untenable. It does not dispose of the fact that God is the Author of the death of living beings, for according to it creatures were to die after a fixed period of life according to God's will and plan. Secondly, the doctrine that God created man mortal contradicts the teaching of Gen. 2:17 and 3:19 and assumes that the author was either not acquainted with Genesis or contradicted it, neither of which can be true. The author clearly indicates his acquaintance with Genesis, e.g., 15:8,11 and Gen. 2:7. His intense devotion to his religion makes unthinkable the theory that he could reject a teaching of one of its most important Books.

Grimm[24] wrestles with the line without, however, deriving a sense that leaves him entirely satisfied. If *εἰς τὸ εἶναι* means the imperishable existence of all creatures, then there is no difference between man and lower creatures. Yet according to the author man differs from lower creatures precisely in being created immortal (2:23). The likeliest view, he says, is that the line refers to lower creatures and *εἰς τὸ εἶναι* describes their natural, normal span of life, in which they carry out the laws of their existence—birth, growth, decay, death. If these creatures die prematurely, the reason is not the will of God but Satan operating through the destructive forces of nature. However, Grimm confesses that this explanation does not do away with the fact that in the last analysis God actually is the Author of the death of lower creatures, after they have lived out their normal span of life. Finally, he is aware of the opinion which explains *τὸ εἶναι* as signifying the permanence of the various species but not of the individuals. This does not meet with his approval. If that is so, he says, then *τὸ εἶναι* cannot include men, but must be restricted to lower creation, for the context requires the continued existence of each individual man. Thus Grimm suggests various explanations, but submits each to a criticism that makes it hard for him to accept any of them. His difficulty lies in determining just what *τὰ πάντα* includes. In 1:13b he supposes the nominative of *ζώντων* to be *ζῶντα* and the neuter to embrace all creation, man included. *Τὰ πάντα* supposedly continues *ζώντων* and likewise embraces all creation. This being granted, his criticism of the last explanation that he proposes is justified. But the same criticism is equally valid against the explanation which he considers the likeliest. He is obviously laboring in his attempt to achieve some sort of consistency, and so it is small wonder that he feels that perhaps the author did not conceive his thought clearly. Grimm throws little light on the line.

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[23] F. R. Tennant, "The Teaching of Ecclesiasticus and Wisdom on the Introduction of Sin and Death," *Journal of Theological Studies,* 2 (1900-1) pp. 219 f.

[24] *Op. cit.*, pp. 61 f.

According to Cornely[25] *εἰς τὸ εἶναι* means that God created all things, man included, to exist after their nature, and the demands of the text are sufficiently met with reference to lower creatures, if the species (genera) be conserved. Before Adam's sin nothing in creatures *actually* did harm man, although *naturally* some things could, e.g., fire. After the fall God's special Providence was removed and the created things which according to their nature were deadly, were made free to exercise their destroying qualities on man. Cornely explains *τὰ πάντα* more happily than Grimm, but his attempt suffers from the fact that Palaeontology and Zoology teach that many species of plants and animals have become extinct, some before man's appearance on earth, others after his appearance. Hence, as a matter of fact, some species have not been conserved. Secondly, in Cornely's explanation, it is still undeniable that God actually is the Author of the death of lower creatures, for it is by His will that they die. Thirdly, his distinction between the harmlessness of lower creatures before the fall and their harmfulness after the fall fails to take into account the ἐστίν (present tense) in 1:14c. Cornely sees the difficulty and tries to explain it as a vivid presentation of what has already happened. But this explanation is not satisfactory. If the present tense in 1:14c refers to the time before Adam's fall, then the present in 1:15 must also refer to the same time, and consequently mean his bodily immortality. But this is excluded by 1:12,16 where this immortality is contrasted with *spiritual death,* hung as a threat over evil-doers, contemporary with the author.

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[25] *Op. cit.*, pp. 63-68.

Heinisch[26] retains the usual translation of the line. In the context, he says, εἰς τὸ εἶναι refers primarily to man. As antithesis to θάνατος and ἀπώλεια of the preceding verse, it means chiefly the life of the soul, but it includes also the life of the body. Τὰ πάντα is not to be limited to man; it embraces other creatures as well. Now in the line, besides the immortality of man, the immortality (εἰς τὸ εἶναι) of creatures is also contained. They are destined for life, but not in the proper sense. They enjoy a vicarious immortality in man, for whom they were created and whom they were to help in the achievement of his destiny. This is, substantially, the purpose of lower creation even after the fall and they fulfill their end insofar as they help man attain his goal. Heinisch's solution is not entirely satisfactory, even though it is the best of those submitted above. In Heinisch's explanation, as in others, the fact remains that lower creatures die. This is perhaps not an insurmountable objection. One can reply that εἰς τὸ εἶναι can mean existing according to one's nature and purpose, but this kind of interpretation seems too subtle and too artificial. It is very questionable if the author intended so much in the line—the εἶναι of man consisting in immortality and the εἶναι of lower creatures consisting, not in unlimited duration, but in the service rendered to man towards the achievement of his immortality.

As said before, the author is not concerned with physical death as the penalty either of personal or of original sin. Furthermore, physical death matters little to him, for he is firmly convinced that the real life is the life with God in the hereafter. The real death is the loss of eternal happiness with God. All this is clear from a study of chapters three to five. At the beginning of the Book he admonishes his readers to seek after justice (1:1-3) and wisdom (1:4-6a), and to avoid evil, because no one can escape the punishment that is due to personal sin (1:6b-10). Avoid that which slays the soul (1:11) and seek not death (1:12). This can only mean spiritual death, for spiritual death is the only death that man can avoid. The author has thus been insinuating that sin is the work of man, that man, and man alone, is responsible for his sins and hence for their natural consequence—spiritual death.

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[26] *Op. cit.,* pp. 23-27.

To bring out this meaning more clearly, and to stress even more the fact of sole personal responsibility for spiritual death, the author assures his readers that this death is not caused by anything outside of man. Perhaps he stressed the point because there was a group in Alexandria believing that some agent, external to man, forced him to sin. In any case, the author mentions the beings which do not cause spiritual death—God, lower creatures, Hades.

The connective *ὅτι* in 1:13a points to identity of meaning for *θάνατος* in 1:12a and 1:13a. Since the clauses are thus closely connected, one cannot but assume that the author is still speaking about the same kind of death, i.e., spiritual death. Now God is not the author of this death (1:13a), neither does He rejoice, when men work their own destruction (1:13b). On the contrary, God loves all things and hates nothing that He created (11:24). The author affirms the existence of spiritual death, but its existence is not attributed to God. The *ζώντων* of this verse is masculine, not neuter, and is merely another word for men, human beings, a usage found also in classical Greek. Moreover, the author's train of thought makes this the natural and obvious meaning, for he has been speaking only of men in the verses preceding 1:13.

After asserting that God is not responsible for man's spiritual death, the author maintains that God's creatures are likewise blameless. *Ἔκτισεν γὰρ εἰς τὸ εἶναι τὰ πάντα.* Although it is a departure from the customary translation, excellent sense can be given the sentence by understanding *ζώντων* of the preceding verse after *εἰς τὸ εἶναι.*[27] *Τὰ πάντα* will refer exclusively to lower creatures, and *εἰς τὸ εἶναι*, paralleling *θάνατος* and *ἀπώλεια* of 1:13, is to be taken of men exclusively. Hence, the author's thought will be the following: God did not make spiritual death; far from it; in fact, God created all things in the service of man, that they might help him live, that they might assist him in attaining the high destiny to which he has been called (2:23). The connective γάρ of 1:14 may perhaps be used as an argument that the author is still talking about man, as in 1:13. The γάρ gives the reason why God does not rejoice in the destruction of men, namely, because He created all things that man might live happily with Him.

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[27] Schütz, *op. cit.*, pp. 52-56.

One may object that a natural reading of ἔκτισεν γάρ εἰς τὸ εἶναι τὰ πάντα gives the meaning usually attributed to it: God created all things that they might endure. This is true, if it is read outside its context. But the line must be read in its context, where the proposed rendering does not do violence to the Greek language and the two following lines obviously describe the relations of lower creatures to man, thus offering an explanation of 1:14a and a reason for restricting τὰ πάντα to lower creatures.[28] The translation has the further advantage of not needing to explain the fact that all creatures do not live forever. Finally, it continues the notion of spiritual death contained in the preceding verses and thus welds the first chapter into a consistent whole.

It is hard to determine whether 1:14a parallels the preceding line or the following lines. Throughout the first chapter there is no uniformity as to the number of lines that parallel one another. The author usually employs distichs (2; 3; 4; 6, a, b; 7; 8; 10; 11, a, b; 11, c. d; 12); sometimes tristichs (1; 5; 6, c-e; 9). 1:14a may be joined with 1:13 or with 1:14b-c. If it is joined with 1:13, the opposition between εἰς τὸ εἶναι and ἀπωλείᾳ ζώντων is brought out more clearly, and ζώντων is more easily supplied after εἶναι. However, joining 1:14a with 1:14b-c likewise makes good sense; 1:14a can be considered as giving the general principle, more specifically explained in 1:14b-c. But in either case, 1:13-14 forms a whole, and whether 1,14a is joined with 1:13 or with 1:14b-c, the thought flows from one line to the other, and 1:14a cannot be divorced either from what precedes or from what follows.

In 1:14b-c the author explains how lower creatures help man attain his end: they are wholesome and there is no destructive drug in them. The word γένεσις has various meanings in the Book of Wisdom: origin (6:22; 7:5), source (7:12), offspring (3:12 more probably), begetting (14:6), kind (16:26). Here "creature" is the meaning that fits best, for it must be something that man can use, and so "origin," "source," "begetting," are excluded. "Offspring" cannot be the meaning because of the following genitive τοῦ κόσμου. "Offsprings of the world" makes little sense. The same genitive excludes the meaning "kind." It refers to lower creatures taken individually, for man comes into contact with lower creatures only through individuals, not through kinds or species. The word σωτήριοι may be active or passive—saving or saved, health-bringing or kept in health. The active meaning is the one suited to the passage. The creatures of the world are not the cause of death. On the contrary, they help to conserve life. This means that creatures help man keep the life of the soul, the seed of blessed immortality. They were created for man, subordinate and subservient to his spiritual interests, and help to bring him to blessed immortality.

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[28] Against Bückers, *op. cit.*, p. 22.

The author expresses the same idea negatively in 1:14c. There is no drug in them that causes man's spiritual ruin. Φάρμακον is a neutral word and may mean a good or poisonous drug, depending on the context. 'Ολέθρου is a synonym for θάνατος. Since the author speaks in the present, the meaning is that here and now lower creatures cannot bring about man's death. Now this death cannot be physical death, for it is not a rare occurrence that an animal kills or a plant poisons a man. It must, therefore, mean spiritual death. In this sense it is perfectly true that no plant or animal can destroy man, deprive him of happiness with God. Creatures can only be the occasions of spiritual death, not the causes.

Οὔτε ᾅδου βασίλειον ἐπὶ γῆς (1:14d). Βασίλειον in classical Greek generally means palace. In later Greek it also took on the meaning of empire or dominion, and in the line this signification is the most likely. The difficulty lies in the precise meaning of ᾅδου. In the LXX ᾅδης is the constant rendering of שׁאול. The only exception occurs in 2 Sam. 22:6, where θάνατος is employed instead of ᾅδης. Sheol is frequently personified in the O.T. He has jaws (Isa. 5:14); he is the king of terrors (Job 18:14); he has power from which Yahweh promises to free Israel (Osee 13:14). The question here, then, is whether ᾅδης is a personification of death or of the underworld or whether it represents the devil. Now the O.T. favors the former view. שאול is never used in the Hebrew Bible to denote the devil, as Heinisch well points out.[29] Further, the meaning here ascribed to it gives a satisfactory sense and advances the thought of the preceding line. Ἅιδης will be synonymous with *θάνατος*, *ὄλεθρος*, etc., of the foregoing verses, and will of course signify spiritual death or rather the power that has dominion over the spiritually dead. Physical death is excluded, for it would not be true to say that it has no dominion on earth. It is spiritual death, therefore, that has no dominion on earth. It cannot snatch man off against his will.

On this interpretation there is very little difference between the two renderings of ᾅδης given above—death and devil. It is possible that the author actually had the devil in mind and that ᾅδης means devil, but the reasons for giving this meaning to the word are not cogent and the objections against such an interpretation are serious. Ἅιδης would be a very unusual word for the devil and has no Biblical support. Even in Apoc. 1:18; 6:8; 20:13-14 ᾅδης can be given its normal signification. It is preferable, therefore, to look on ᾅδης as a personification of what is called hell, which "the impious" summon, pine for, deem their best friend, and with whom they make a covenant, because they are worthy to be in his possession (1:16).

Putting aside the question whether ᾅδης directly and immediately designates the devil or hell, from 2:23 it is clear that in reality the devil does come into the picture. Now one may speak of hell or of the devil and mean the same thing. This is perhaps the case in 1:14d. The devil's kingdom is dependent on sin, and he has no power to extend his dominion to earth by force, neither has he absolute dominion on earth, for man can always keep out of his power, and even after he has succumbed, he can at any time, before physical death, escape from it. The next verse tells why Hades has no absolute dominion upon earth—justice is immortal. By justice one can keep out of Hades' power, and likewise by justice one can break the shackles of Hades and reinstate oneself in God's friendship. The result of this practice of justice is the obtaining of everlasting blessedness with God, the blessedness for which God created men.

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[29] *Op. cit.*, p. 30.

The other main passage where the author enuntiates his doctrine on immortality appears in 2:23-24:

23. Because God created man to be imperishable,[30]
And as an image of his own everlastingness[31] he created him.
24. But through the Devil's envy came death into the world,
And they who belong to him experience it.

For 2:24b the Vulgate (2:25) gives a peculiar rendering: "imitantur autem illum qui sunt ex parte illius." This rendering gives a fair sense: those who belong to the devil imitate him. But the translation has neither a basis in the Greek nor support in the versions. The translator[32] was evidently confused as to the noun to which *αὐτόν* in 2:24b refers. He referred it to *διαβόλου* and rendered it "illum," thus excluding any connection with "mors," which is feminine. Having thus construed *αὐτόν*, he was naturally embarrassed by *πειράζουσιν*. It never means "imitate," but apparently he could find no better rendering for it under the circumstances. If he had connected *αὐτόν* with *θάνατος*, to which it rightly refers, he would have saved himself the trouble and embarrassment of seeking a new meaning for *πειράζω*. Another objection to the Vulgate consists in this, that according to it *αὐτόν* and *ἐκείνου* are both made to refer to the same noun—*διαβόλου*. This is hardly possible. The same demonstrative would have been kept in both places. The Vulgate reading can thus safely be rejected.

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[30] Literally "Unto immortality."

[31] For the word which is translated "everlastingness" Swete, relying on BSA, reads *ἰδιότητος*. This reading has been adopted by Heinisch, Cornely, Feldmann, and others. *’Αϊδιότητος*, given in the text of Rahlf's LXX, has the support of several manuscripts, including the Syro-Hexaplaric, and is accepted by Goodrick in his commentary on the Book of Wisdom. The Latin and the Peschitto must have read *ὁμοιότητος* in the Greek, probably under the influence of Gen. 1:26: *ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν*. The Armenian represents the reading *ἀγαθότητος*. Cf. textual notes in Feldmann, *Textkritische Materialien*, p. 46. The reading *ἰδιότητος* has the best support in the mss. *’Αϊδιότητος* fits the text better by preserving parallelism with the preceding line. It is hard to choose between these two readings. The other readings can scarcely be called probable. Whether *ἰδιότητος* or *ἀϊδιότητος* is read, the sense is not materially changed. If *ἀϊδιότητος* is kept, then there is a direct assertion of immortality; if *ἰδιότητος*, the line means that God created man according to the image of His own nature, which implies immortality.

[32] Grätz, *Geschichte*, vol. III, p. 444, quoted by Goodrick, *op. cit.*, p. 121.

Grätz rejects 2:24b as a Christian interpolation on the grounds that it disturbs the context and that in the Jewish writings of the period no analogy can be found to the doctrine of the devil's power on earth.[33] The first objection is unintelligible, especially if one keeps the Greek text before him. With regard to the doctrine of the devil's power, it was a part of the Jewish belief of the time that evil spirits could interfere in human affairs and the temptation of Eve is precisely a case in point.[34]

God made man to be immortal. The ἐπί is evidently the ἐπί of purpose, denoting the end for which.[35] 'Αφθαρσία(α+φθείρω) of itself means incorruption and the word would suggest the immortality of the body, but this meaning does not square with the author's use of the word. Outside this verse, the noun ἀφθαρσία appears twice in Wisdom (6:18-19):

18b And the observance of the laws (is) the establishment of immortality (ἀφθαρσίας)
19 And immortality (ἀφθαρσία) makes one close to God.

Immortality is secured by obedience to God's laws, i.e., by moral effort, and v. 19 explains immortality as nearness to God, i.e., happiness with Him. This immortality cannot be bare endlessness of existence, because all men do not obtain it but only those who obey God's laws. It cannot be the immortality of the body,[36] because the author presumably knew that all men are subject to the corruption of the body, and the doctrine of the resurrection of the body is too obscure in the Book to justify seeing it in these verses. There remains then, the meaning "happiness with God forever in the next world," "blessed immortality." This meaning for ἀφθαρσία is reinforced by the context of 2:23. "The impious" intend to slay the just (2:20), i.e., inflict physical death upon him. The author then accuses them of not thinking aright and of not knowing the reward of untainted souls (2:21 f), for God created man to be imperishable (2:23a), i.e., God's original plan, whereby man lives after physical death, is not frustrated by physical death; even after it those who have been faithful to God's laws find their reward in the next world, and it is precisely for this that God created man. That the reward is blessed immortality, the author reveals in the following chapter, where the state of the just after physical death is described.

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[33] Grätz, *Geschichte*, vol. III, p. 444, quoted by Goodrick, *op. cit.*, p. 121.

[34] Cf. *The Life of Adam and Eve* 10:16,18; *The Slavonic Henoch* 31:3. These apocrypha are later than Wisdom, but they no doubt represent an earlier tradition.

[35] Blass-Debrunner, *Grammatik des neutestamentlichen Griechisch* (6th ed., Göttingen, 1931) No. 235, 4.

[36] F. Nötscher, *Altorientalischer und alttestamentlicher Auferstehungsglauben* (Würzburg, 1926) p. 255 thinks ἀφθαρσία in 6:18-19 means a long, happy reign, but cf. Heinisch, *op. cit.*, pp. 119 ff. and Grimm. *op. cit.*, pp. 132 f.

1 The souls of the just are in the hand of God,
And there shall no torment touch them.
2 In the eyes of the foolish they seem to be dead;
And their passing away was regarded affliction,
3 And their going forth from us, utter destruction.
But they are in peace.

The righteous are in a state of happiness;[37] hence *ἀφθαρσία*, attributed to the souls of the just, signifies the blessed immortality of the soul, rather than incorruption (its etymological meaning), which would suggest bodily immortality.

Since *θάνατος* is the opposite of *ἀφθαρσία*, it is legitimate to conclude that it refers to spiritual death, yet other views are held. Some explain the passage in terms of bodily death and bodily immortality.[38] Others—they who see physical death included in the *θάνατος* of 1:11-15—see physical death included here also.[39]

The view that the passage teaches bodily immortality and the introduction of physical death into the world faces an insurmountable barrier in 2:24b. The death which the devil's envy brought into the world cannot be physical death, because only those who belong to the devil experience it. If *θάνατος* in 24a meant physical death, then everyone would belong to the devil, for all men die, both just and unjust. But all men cannot belong to the devil because of the author's reference to "untainted souls" (2:22), "souls of the just" (3:1), etc. How can one belong to the devil and still be "untainted," "righteous?" Therefore, all men do not experience this death, and, consequently, it cannot be physical death.

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[37] The view that the just enjoy merely negative happiness, advocated by Weber and Goodrick will be dealt with on pp. 128 f.

[38] Cornelius a Lapide, in loc.

[39] Cornely, *op. cit.*, p. 117; Heinisch, *op. cit.*, pp. 59 f.

To repeat what has been said above, it is also hard to see how this death, primarily spiritual, could be secondarily physical, insofar as it is a penalty for personal sin and the gateway to eternal damnation for the wicked. Physical death is a fate to which both the just and the unjust are subject in virtue of being human, and the length or brevity of life is not determined directly by man's moral conduct. Since physical death comes to all, since it comes in the same way, and since it has the same effect, i.e., termination of man's earthly career, it is difficult to see any intrinsic difference between the physical death of the just and the physical death of the wicked. For the wicked it is the gateway to misery, and for the just it is the gateway to happiness, but note that for both it is a gateway only, and that personal sin and personal goodness change, not the gateway itself, but what lies beyond the gateway. The difference between the just and the unjust becomes manifest, not *at* the gateway, but *after* the gateway.

In 2:23-24, then, the author is dealing exclusively with spiritual death. In His original plan God intended that all men live with Him happily forever, and so He created man unto immortality. However, this plan was interfered with to some extent by the devil's envy. What the devil envied, the author does not make clear. It may have been envy of man's destination to eternal happiness, or of his being created after the image of God. The devil's envy did not *cause* the entrance of death into the world (1:14d); it was rather the reason which prompted him to tempt the first parents, through whom were introduced sin and its consequence—spiritual death.

Wis. 2:23-24, therefore, completes the Genesis story on the entrance of sin into the world and reveals the deeper consequences of Adam's sin. In Genesis God endowed man with the privilege of bodily immortality, contingent upon his observing God's prohibition, not to eat of the tree of knowledge of good and evil (2:17). Adam ate of the tree and was deprived of his privilege and was ejected from paradise (3:1-19). Wisdom tells us of the serious rupture with God that Adam's sin involved; Adam himself deserved eternal damnation for his sin, but he was rescued from the full consequence of his transgression by wisdom (10:1). Genesis describes the loss of bodily immortality by the first sin but it does not tell us that the sin deserved eternal reprobation; Wisdom, on the contrary, describes the loss of blessed immortality that is the result of sin, saying nothing about bodily immortality, since that was lost once and for all by Adam's sin. This does not mean that the author was ignorant of Genesis' teaching or that he wished to correct it. The doctrines of both are to be taken and joined together. The author presumably knew what Genesis taught and accepted it, but the purpose that he had in mind when writing his Book was to emphasize the real death, the death that separates from God forever, the death that each one can avoid. Hence, taking physical death as a well known fact, and assuming that at least his Jewish readers were acquainted with the doctrine that Adam's sin introduced physical death into the world, he prescinds from the Genesis story and calls attention to the spiritual consequence of sin—loss of everlasting happiness. Bodily immortality was lost for all by Adam; blessed immortality is lost by personal sin. Physical death cannot be evaded; spiritual death can be avoided, even if its spectre first appeared upon earth only after Adam's sin. The author thus adds a new element to the Genesis story and perfects it.

The Genesis story attributes the temptation of the first parents to the serpent which "was more subtle than any beast of the field" (3:1). Apparently its author had not identified the serpent with Satan. However, it is quite obvious that there was some invisible personality latent in the guise of the serpent. The author of Genesis probably did not mention this personality to keep the coarse-minded Hebrews from seeing an antagonistic power there, a power capable of upsetting God's plan for man. This is easily understandable, for there would have been a danger that the Hebrews would consider this evil personality as another divinity, the god of Evil, and consequently out of fear pay it a part or perhaps even the greater part of their homage, following the example of the Egyptians and Chaldeans. Whatever be the explanation of Moses' failure to identify the serpent of paradise with Satan, we find Satan in later Hebrew literature, and always as man's accuser or his inciter to sin (Job 1:6-12; 2:1-7; Chron. 21:1; Zach. 3:1 f). The first time[40] that Satan or the devil is found identified with the serpent of paradise is in this passage of Wisdom, although the author was probably not the first one to make this identification, for he makes the statement in such a way as to give the impression that he supposed the doctrine known to his readers.

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[40] Goodrick credits the *Slavonic Henoch* with having "the first distinct literary reference to the identity of the serpent and 'Satan'" (*op. cit.*, p. 120). The late date (37-41 A.D.) that he ascribes to *Wisdom* explains his opinion.

Some other passages deserve mention where the author employs the word "immortality" or refers to immortality. Ἀθανασία occurs five times in Wisdom, and its meaning varies. Unlike *ἀφθαρσία*, which always means blessed immortality, *ἀθανασία* may have several meanings, dependent on the context.

It may be synonymous with *ἀφθαρσία.* Thus *ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης* (3:4). The word *ἀθανασίας* can be taken either with *ἐλπίς* or with *πλήρης*: "their sure hope is that of immortality" (cf. Heb. 6:11) or "their hope is full of immortality." Both interpretations fit well in the context, but commentators, as a rule, prefer the second rendition. The determination of the tense of the understood verb is of far greater importance, but the meaning of *ἀθανασία* in the line is not thereby affected. William Weber is of the opinion that the line means, not that the souls of the just gain full possession of blessed immortality immediately after death, but that they enter an intermediate state where they are full of the hope of immortality. Under the special protection and care of God, they are preserved from all evil and wait patiently for the time when their hope of immortality will be fulfilled.[41] But this negative kind of happiness immediately after death is difficult to reconcile with the author's statement that the just are in peace. The word "peace" almost invariably has a positive meaning, whether it be in classical Greek, the LXX, or in the N.T. It generally represents the Hebrew שלום in all its ramifications. The usual meaning is physical well-being, but it may also be spiritual (Ps. 84:9-10 LXX).[42] In our verse *εἰρήνη* can mean only well-being in the after-life. If the just enjoy well-being in the next life, then they are beyond the need of hoping. They have already achieved their goal. They can no longer hope for it.[43] Furthermore, such an interpretation of *εἰρήνη* is not necessary. *'Εὰν κολασθῶσιν* of the preceding hemistich indubitably refers to the present life, and the *ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης* is simultaneous with it. Hence it, too, is to be placed in this world. The sentence can then be translated in two ways. It can be taken as a present general condition, and *ἐστίν* is to be supplied. The sentence will then have universal value and apply not only to the just who have actually realized their goal of immortality, but to all who at any time suffer persecution for righteousness. Whoever is afflicted with chastisement in this life for justice's sake has a hope that is full of immortality. Better yet, *ἐὰν κολασθῶσιν* can be taken as a real past, representing a concessive clause; *ἦν* will be understood with *ἐλπὶς ἀθανασίας πλήρης*. The sentence will be rendered thus: "For even if they were afflicted with chastisements, still their hope was full of immortality." The verse, therefore, will mean that here on earth the just who suffered for righteousness entertained the hope that after this life they will enjoy blessed immortality with God.

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[41] "Die Unsterblichkeit der Weisheit Salomo's," *Zeitschrift für wissenschaftliche Theologie*, 1905, pp. 431 ff. Cf. also Goodrick, *op. cit.*, p. 390.

[42] *Theologisches Wörterbuch zum neuen Testament* (ed. Kittel) Bd. II, *s.v. εἰρήνη*, pp. 398-416.

Another passage where *ἀθανασία* means blessed immortality is 15:3: *καὶ εἰδέναι σου τὸ κράτος ῥίζα ἀθανασίας*. Goodrick thinks that it will "hardly be argued that Wisdom here means by *ἀθανασία* the figurative immortality of 8:13, or that acquired by leaving behind an honored name, etc."[44] This, however, is scarcely admissible. The line parallels *τὸ γὰρ ἐπίστασθαί σε ὁλόκληρος δικαιοσύνη*. In virtue of this parallelism *ὁλόκληρος δικαιοσύνη* is the same thing as *ῥίζα ἀθανασίας*. The root of immortality is a virtuous life. Justice on earth will bring about immortality. Now the author has on several occasions made clear what kind of immortality justice brings about. In 1:15, the author had already proclaimed that justice is immortal, i.e., whoever is just attains to the blessed immortality for which God created him.[45] Cf. also 3:15; 5:15. In the light of this teaching we must infer that here immortality is blessed immortality. No objection can be brought against this conclusion from Wis. 8:13,17 where *ἀθανασία* is used twice in the meaning of fame with posterity:

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[43] We prescind from the problem dealing with the hope of the just in the *limbus patrum* for the coming of Christ and their entrance into heaven proper. All that is asserted is that they enjoy positive happiness.

[44] *Op. cit.*, p. 309. Cf. Weber, "Die Unsterblichkeit usw." *ZWT.* 1905, pp. 427 ff.

[45] Cf. *supra* p. 123.

8:13: "Through her I shall have immortality
And leave to those after me an everlasting memory."

The parallelism of the line enables us to determine the meaning. In 8:17 the speaker refers back to 8:13:

8:17: Thinking thus within myself,
And reflecting in my heart
That there is immortality in the kinship with wisdom.

In these verses, Solomon, presented as the speaker, prophesies for himself everlasting fame with succeeding generations because of his extraordinary wisdom, not his justice. Furthermore, the author is considering a special case—Solomon's—not that of every just man. Hence 8:13,17 cannot be brought in as parallel to 15:3.

In 4:1 the author seems to refer to both kinds of immortality:
For immortality is with its (virtue's) memory
Since both by God is it recognized and by men.

Remembrance by men is certainly fame with posterity, but remembrance with God must mean in the hereafter, as 4:2 makes clear:

And in eternity it (virtue) walks crowned in pomp,
As having conquered in the contest of stainless struggles.

The adjective ἀθάνατος is found only once—1:15—and has already been explained.[46]

There is a sentence in Wisdom that is distinctly reminiscent of St. John's Gospel. The word immortality does not occur, but the idea is very probably there. 5:15: "The righteous live forever." Since the wicked, too, possess unending physical existence, the word must mean "live" in an ethical sense. Hence, it will mean "enjoy life with God," "live in God's friendship."

Cornely places this life, which the just enjoy, in the future, i.e., after physical death.[47] Grimm and Schütz do not commit themselves. In their view the present may denote an absolute truth or life par excellence, which begins here on earth and continues forever in the next world.[48] Heinisch and Feldmann maintain that this life is both present and future. The just lead the true life of friendship with God here on earth and this is continued after death.[49] In favor of Cornely's opinion it can be said that the statement appears in that part of the book in which the Universal Judgment is described (5:1-23). Hence, one might be disposed to expect the present tense of the verb to coincide with the time of the Judgment. Besides, one may urge that there is a parallelism between the phrase and the following line: *καὶ ἐν κυρίῳ ὁ μισθὸς αὐτῶν.* The opinion of Heinisch and Feldmann, however, is better founded. First, the sense need not be restricted to the Universal Judgment, for that Judgment is intimately connected with the life one leads on earth, and the author, if he so will, may in such a context speak of the present life on earth. Secondly, the use of the present tense in a section that describes future events with the future tenses (5:3; 5:16-23) implies that *ζῶσιν* represents time prior to that of the futures. Hence *ζῶσιν* does not coincide in time with the Last Judgment.

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[46] Cf. *supra* p. 123.

[47] *Op. cit.,* p. 197.

[48] Grimm, *op. cit.,* p. 118; Schütz, *op. cit.,* p. 168.

Bückers thinks that the present represents the condition of the just between death and the Last Judgment,[50] but there is no basis for such an opinion in the context. The section in which the line appears (4:18-5:23) describes the Particular and the Universal Judgment of the wicked both of which the author views as future events. He employs the future tense in discussing the Particular Judgment (4:18-19) as well as the Last Judgment (4:20-5:23). Hence the present tense serves to distinguish an event that takes place before the afterlife begins. If the author had meant the intermediate state between death and the Last Judgment he would have used the future, or added some phrase to indicate the future. As it stands, the text is certainly misleading, if the author does not mean to include the present life. The only reasonable conclusion, then, is that the author is referring to something that starts here on earth. The phrase *εἰς αἰῶνα* shows that this life is not to be limited to earth, that it continues forever. The true life of friendship with God, which the just enjoy on earth, is not interrupted by the death of the body, even though it is in some way modified. The death of the body merely marks the transition from the real life of friendship with God on earth to the real, definitive life of friendship with God in the hereafter, but "life" remains essentially the same, reposing, as it does, on friendship with God.

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[49] Heinisch, *op. cit.*, p. 102; Feldmann, *Das Buch der Weisheit,* p. 48.
[50] *Op. cit.*, p. 40.

Wisdom's doctrine on death and immortality can be summarized as follows: God in His original plan created man to be eternally happy with Him. Whether the plan would have succeeded perfectly, had the devil's envy not intervened, the author does not say, but historically the devil's envy introduced sin into the world by persuading the first parents to disobey God, and in this way to a certain extent thwarted God's plan. However, even after Adam's fall, man's destiny remains the same. He is still called to everlasting blessedness, but, as in Adam's case, so with each and every one after him, failure or success in achieving this destiny depends on the individual man himself. Failure means spiritual death; success blessed immortality. Now since God created man for happiness, He is not the author of this death. Neither are creatures, for they are wholesome and, if properly used, help man reach his destiny. Even the infernal powers cannot deprive man of eternal happiness without his consent. It is, consequently, up to each one personally to make his choice: sin or righteousness. Righteousness makes one immortal; sin brings on death.

JOHN P. WEISENGOFF.

Washington, D. C.

MÉMORIAL—LAGRANGE

March 10, 1938. The professorial staff and students of the *École Biblique* in Jerusalem sat busily at their desks. The convent bell clanged noisily. Soon after a Lay Brother mounted the steps bearing a telegram for the Superior. Five minutes later the whole community was thoroughly aroused, for the news contained in that telegram was: P. Lagrange anointed. The older men, PP. Vincent, Abel and Savignac, stood dazed and disconsolate; one could see that they were sunk deep in personal thoughts of the past. The noon-day mail came. In it was a letter from P. Lagrange to P. Vincent, brimful of new plans and projects for future lines of inquiry; it was full also of questions and comments on the latest archaeological and anthropological discoveries taking place in Palestine and elsewhere. So lively were these questions and remarks that the fine face of P. Vincent relaxed; surely this illness could not be as serious as was first suspected. The shadow of gloom lessened perceptibly. Five o'clock came, bringing another telegram: P. Lagrange died this morning at nine o'clock.

Only one who was at St. Stephen's that fateful day could appreciate the jarring impact of this news. Once more the older men were silent; so too was the rest of the community. Everyone moved about as in a dream, each wrapped in the recollection of his personal associations with P. Lagrange. Their grief was sincere and apparent, and singularly indicative of the nature and stature of the man whose death moved them so greatly.

Last year, 1940, marked the fiftieth anniversary of the founding of the *École Biblique* at Jerusalem. Since April of the preceding year plans had been drawn up for the publication of a memoir dedicated to the memory of P. Lagrange. The project was everywhere enthusiastically received, scholars from all parts of Europe and America had written in to pledge their cooperation, and manuscripts began to pile up on the editorial desk of P. Vincent. The memoir seemed assured. It was to have appeared in November of last year, but the war which swept over Europe swept with it all hopes of its immediate appearance. Rather than permit the golden anniversary of the *École Biblique* to pass by without some notice being taken of it, the following pages present a belated sketch of the extraordinary career of its founder, P. Lagrange.[1]

I

Albert Lagrange was born, as he himself liked to recall, the year following the definition of the Immaculate Conception, on March 7, 1855, in Bourg-en-Bresse. His mother took the sickly child to receive the blessing of the saintly Curé of Ars when he was three years of age. After the customary preliminary studies at Autun, and after five year's study of Law in Paris, where he obtained the degree of Doctor of Laws, young M. Lagrange spent a year in compulsory military service. This completed he entered the *Grand Séminaire* at Issy, near Paris. There he struck up a lifelong friendship with M.M. Batiffol and Hyvernat, but he was not destined to remain long with them, for it was at Issy that Abbé Lagrange decided to become a religious. On October 5, 1879, Frère Marie-Joseph received the Dominican habit in the historic convent of Saint Maximin near Marseilles. During the year of novitiate he indulged to the full his "passionate taste" for the written word of God. The day after his profession the religious orders were expelled from France, and Fr. Lagrange found himself at Salamanca, where he was ordained priest on December 22, 1883. There he concluded his four years of theology by obtaining the degree of Lector in Sacred Theology. During this period he had taken a course in Hebrew at the same University. Then came an interval during which he taught church history, but eventually, at the end of 1888, P. Lagrange was sent by his superiors to study oriental languages under D. H. Müller and O. Reinisch at the University of Vienna. For three semesters he pursued these studies.

II

Since 1882 the Dominicans in Jerusalem had been in possession of the traditional site of the martyrdom of St. Stephen. It was long debated whether to make of it a hostelry for pilgrims or a resthouse for missionaries. Still, such an ideal location seemed better fitted for an intellectual center devoted to the study of the Scriptures. It was then that the Master General, Fr. Larroca, bethought himself of P. Lagrange and his bent for scriptural studies, and he was accordingly directed to proceed to Jerusalem and there establish a school.

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[1] Besides the touching tribute of P. Vincent in *Revue Biblique* (1938), 321-354, (transl. in *Blackfriars* (1938) 397-411 and 475-486), the reader may confer the following articles on P. Lagrange: in *Dominicana* (1938), 108-117; P. de Vaux, O.P. in *La Vie Intellectuelle* (1938), 9-26; *La Vie Spirituelle*, LV (1938), 60-76; P. Lévie, S.J. in *Nouvelle Revue Théologique* (1938), 466-472; in *The Voice* (St. Mary's, Baltimore, April 1938); the splendid article of P. Vosté in *Angelicum* (1938), 245-261; *The Torch* (Rosary Press, Somerset, Ohio), July-August 1938, 13-14, 29.

On March 10, 1890 (mark the day), P. Lagrange arrived in Palestine. He arrived without great enthusiasm, scarce knowing what to expect when he got to Saint Étienne. When finally he entered its gates he found a tiny community living in what had once been the municipal slaughterhouse; the rings to which the animals had once been attached were still hanging from its walls. The library, he soon discovered, consisted of the two books he brought with him: the Bible and a guide book of the Holy Land. This was the proverbial beginning on a shoestring.

After a few weeks P. Lagrange set out from Jerusalem on an extended tour of Palestine and Transjordan. Several months later he returned, a changed man, for he had seen the Bible relived under the tents of the Bedawins, and had heard the silent stories spoken to him by the innumerable ruins that dotted the country side. He was ready to begin.

The new school opened its doors on November 15, 1890. Before an audience dignified by the presence of the French Consul and the religious superiors of the various houses in Jerusalem, P. Lagrange delivered a discourse in which he outlined the ambitious program of the school. The faculty: four priests, only one of whom had been trained in biblical lore; the student body: three Dominican novices. But the initial impulse had been given, and he had begun so humbly and so low that the only possible direction to be taken was onwards and upwards.

Courageous and novel was the work thus set in motion. Beginning around 1850 research and progress in archaeology and philology had, with a speed unparalleled in any other branch of science, been steadily pushing back its horizons. But unfortunately almost all of this work was done by unbelievers and rationalistic critics who employed their new knowledge to attack the Bible and the traditional defenses of Christianity. Catholic exegesis was definitely on the defensive. If some few Catholic scholars availed themselves of the work that was progressing without them, they did so half-heartedly and timidly, uncertain whether "today's theories" would not prove to be "tomorrow's absurdities." P. Lagrange had quite opposite views, for true exegesis based on sound theology had nothing to fear from true science. He was convinced that the time had come for Catholic scholars to put themselves on a par with any other scholar, to use the same weapons but with a truer goal and better logic. He realized the utter futility of attempting to oppose rifles with crossbows. He wanted some of the rifles on his side. For this it was decidedly not enough to utilize the new knowledge; there was pressing need for Catholics to seek for the truth in new sources, to examine excavations and inscriptions at first hand, to make discoveries . . .

Never for an instant was it his purpose to devote his energies exclusively to a study of the sciences connected with the Bible; his goal was always single: to make the Bible better understoood. He has sometimes been accused of treating it as merely a human work, but this is false. For a keen Thomist like Lagrange the Bible was a divinely inspired book containing the word of God, but it was not merely a collection of revelations. It was also a human work, written by human instruments writing freely and without constraint under the constant, efficacious influence of the Holy Ghost. Surely there is no need to place limitations on God's power and to say that He could not move free things freely or necessary things necessarily. He used instruments in the composition of His Book, human instruments which were not mere machines nor yet completely independent agents, but truly authors in the strict sense of the word. They judged with divine and infallible judgment of things known from their own experience or research, and God Who inspired them to write and Who moved them to make those judgments, willed those same judgments and made them His own. Whatever the hagiographers affirmed, God affirmed; whatever they denied, God denied, because both their affirmations and their denials were freely formulated under the guidance and inspiration of the Holy Ghost. God respected His human instruments; they preserved all their human characteristics, and left their impress upon the Word of God. Without therefore minimizing the divine element in the Scriptures, exegesis must penetrate the thought and intention of the human authors, for we know what

God wishes to say through what the sacred writers really mean to say. To discover this one must take into consideration a surprising number of factors.

Of first importance is the establishment of the original text as far as is possible. Secondly, the Bible has always been the treasure of the Church, which jealously guarded the monumental commentaries written by the Fathers on the Scriptures. The history of exegesis, then, was to have its proper place. Thirdly, half of the Bible is composed of historical books. The authors, including here the prophets and didactic writers as well, were children of their times. They lived and labored in definite historical circumstances, faced with crises as grave to them as our own are to us. All these things are reflected in their works. Consequently it is necessary to examine with painstaking care the circumstances of time and of place in which they were written. This demands competency in ancient history both political and religious, a thorough knowledge of the customs and geography of the biblical countries and more than a passing acquaintance with the latest archaeological investigations. Fourthly, exegesis, which is a work of reconstruction, will strive to penetrate the thought of the sacred writer guided and aided by theology. Along with the courses of exegesis the *École* pursued its courses of theology. Finally, since the Church is the sole authentic interpreter of both Tradition and the Scriptures, the Catholic exegete must always submit the results of his research to this supreme arbiter.

With this immense program—often imitated since, but then quite new—the *École pratique d'études bibliques* was now established. It needed a voice, and in January 1892 the *Revue Biblique* made its first appearance. P. Lagrange was its most faithful contributor. His first article on the proper location of the City of David was judged by some to be so "radical" that there was talk of citing him before a Roman Congregation for it. *Un son de cloche?* He was too busy to notice. The infant foundation was that same year encouraged by a Brief of Pope Leo XIII approving its plans and program. With such high approbation the *Revue Biblique* received promises of collaboration from men like Vigouroux, Corluy, Cornely, Knabenbauer, van Kasteren and others. For various reasons some of these shortly withdrew their promises of assistance.

The school was called the *École pratique*. An essential part of its program required that the professors spend some of their time revisiting with their students the biblical sites. In 1893 P. Lagrange and the school made a trip to Mt. Sinai, returning from Sinai to Cades in eleven days as did the Hebrews under Moses. In 1897 Petra was the goal of another expedition. Egypt, Transjordan, Samaria, Galilee, Baalbek, Palmyra and the rest of Syria were in turn visited and explored whenever conditions permitted of travel. Accounts of these voyages were faithfully recorded in the *Revue*.

The *Revue* of 1900 published a "Project for a complete commentary on the Scriptures." The *Études bibliques* were to be scientific works based upon good translations of sound critical texts; they were to be model treatments of the various books by Catholic scholars, containing the best conclusions of historical, geographical, archaeological and theological studies. In 1903 the first book of the series, *Le Livre des Juges* appeared from the pen of P. Lagrange. The same year he published the *Études sur les Religions Sémitiques*, a work that is still highly considered by authors of our own day. To these technical works there was now added another which was to cause a positive tempest: *La Méthode Historique*, dealing principally with the exegesis of the Old Testament.

But first to fill in the lacunae. The Catholic Congress of Fribourg (1897) chose P. Lagrange as president of the exegetical section. It will be remembered that his conferences at this congress dealt with the Mosaic authenticity of the Pentateuch. His own order conferred on him the degree of Master in Sacred Theology, September 29, 1901. In 1902 he delivered a series of lectures at Toulouse on the historic method. Returning to Palestine by way of Syria, he found at Beyrouth a copy of the Apostolic Letter *Vigilantiae* establishing the Biblical Commission. To this he unhesitatingly gave his wholehearted adhesion. That it was accepted at Rome without misgivings is evidenced by the fact that he was called to Rome early in the next year, where Cardinal Rampolla informed him that Leo XIII had it in mind, if it were agreeable to those most concerned, to make the *Revue Biblique* the official organ of the newly established Commission, of which P. Lagrange had been named Consultor on

January 26. Moreover, in the Institutum Biblicum, soon to be set up in Rome, P. Lagrange was to have a place.

It was finally decided that P. Lagrange should return to Jerusalem and his work and that the *Revue Biblique* should publish the official communications of the Biblical Commission. The "New Series" began therefore in 1904, and the *Revue* continued as official organ until the institution of the *Acta Apostolicae Sedis* in 1909.

In February 1904 Fr. Frühwirth, Master General of the Order, authorized the second edition of the *Méthode Historique.* Shortly thereafter the dark clouds which had been gathering since 1892 broke forth in full-throated thunder. An eminent Catholic scholar launched a violent attack upon the *Méthode,* which was the occasion of P. Lagrange's *Éclaircissement.* The storm was now raging in full fury. Modernism in all forms, principally in those sketched in the works of Loisy, was fiercely assailed, and many of the attacks were directed at P. Lagrange as well. The tempest was to continue until 1912. During this time P. Lagrange serenely pursued his work, taking no direct part in the controversies, as his superiors had counselled. That this must have cost him dear may be gathered from some of the attacks: some of the critics claimed him as their own champion; some Catholic writers declared roundly that he was worse than the rationalists, for *they* at least came out clearly and said what they really believed. But P. Lagrange aimed not at destroying; he lived to build. That is why he promptly and sincerely signified his submission when in 1907 Pius X issued his *Lamentabili* and the *Pascendi.* It was then suggested that he turn his inquiries to the New Testament for the time being, which he did immediately and without murmuring. The first of his great commentaries appeared in 1910 with the publication of *Saint Marc.*

But the Modernist crisis was not yet over; it continued to wreak havoc in the fold of the Church. No one was too sure just where the borderline lay between what was orthodox or unorthodox, and finally the Church spoke. A decree of the Consistorial Congregation forbade the use in Catholic seminaries of two books named expressly, and of others unnamed, such as "certain works of P. Lagrange." Perhaps it was thought that his keen, searching analyses and discussions of dangerous modern theories should wisely be kept from the hands of unformed seminarians, but condemnation it assuredly was not. There never has been a formal condemnation of any work or proposition of P. Lagrange. This decree was dated June 29, 1912; on the following day P. Lagrange drew up a declaration of his submission "of mind and heart, without reserve, to the commands of the Vicar of Christ" which was joyfully received by Pius X. Then, as he had asked to be removed temporarily from the School, P. Lagrange was recalled to France. Less than a year later he was again at Jerusalem with orders to carry on his exegetical work.

No sooner was one war over than another began. The First World War seemed destined to ruin completely the work of the *École Biblique.* The younger men were all in active service with the French armies; Kemal Pasha and his staff occupied the cells of Saint Etienne, and Palestine was again the battle ground as it had been so frequently in history. P. Lagrange attempted to remain at the School, but he was arrested by the Turks and was released only after Pope Benedict XV had personally interceded in his behalf with the Emperor Franz Josef, who in turn brought pressure to bear upon the Turkish authorities. Back in France now, the old man fought tenaciously to save his life's work, and through his heroic efforts the *Revue* continued to appear throughout the years of the war. (The Second World War has not permitted a duplication of this feat.) Always a prodigious worker capable of extremely rapid composition, during the same period P. Lagrange published his commentaries on the Epistles: *aux Romains* (1916) and *aux Galates* (1918).

In 1919 the venerable old man was again at Jerusalem surrounded by his old students. Many of them had long since acquired reputations in their own right, and the names Vincent and Abel and Savignac and Jaussen were cited more and more frequently in scientific circles. This was certainly the happiest period of P. Lagrange's life. His huge commentaries on the gospels appeared with amazing regularity: *Saint Luc* (1921), *Saint Matthieu* (1923), *Saint Jean* (1925). During their composition he had necessarily to deal with textual criticism, with the theology of the New Testament, and with the pretended relations between Christianity and the Greek mystery religions. On all of these subjects he wrote articles which appeared in the *Revue Biblique.* Then, by way of synthesizing this vast inquiry, he published the first Catholic *Synopsis Evangelica* (1926), followed up shortly by the crowning work of his genius: *l'Évangile de Jésus-Christ* (1928).[2] No other of his works ever reached such a large audience, and it has been translated into many languages. 1931 saw the publication of *Judaisme avant Jésus-Christ,* describing the religious state of Jews at the dawn of the New Testament.

Old age only made him hasten. Now at 78 P. Lagrange conceived the bold project of a vast introduction to the study of the New Testament. Thereupon a new series of works issued from his pen: *l'Histoire du Canon* (1933), adjudged at once "too advanced" and "too conservative"; *La Critique Textuelle* (*Rationelle*) (1935); and *La Critique Historique, Les Mystères: l'Orphisme* (1937).

In 1935 the physicians informed P. Lagrange in no uncertain terms that he must leave Palestine at once. He returned to Saint Maximin, but it was not to rest. There he completed the redaction of *l'Orphisme,* conducted a course or two in the House of Studies, and gave frequent conferences to various groups in nearby districts. From Saint Maximin too he watched eagerly over the continued progress of the *École Biblique,* and each year faithfully renewed his passport in the hope of returning once again. After all, he had spent forty-five years of his life in Palestine (ten more than Saint Jerome at Bethlehem), and there he wished to die. But it was not to be.

Returning from a conference at Montpellier on March 4, 1938, he complained of a slight cold. The following day he remained in bed, where he sat propped up correcting the proofs of his last article for the *Revue Biblique.* On the ninth, being informed that it was the end, he replied simply: *Je m'abandonne à Dieu,* and was anointed. During the night he was restless; he attempted to speak but all that could be made out was "Jérus—, Jérus—." They were his last words. The next morning the great warrior student died.

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[2] The letter of Cardinal Pacelli acknowledging in the name of the Pope, Pius XI, the receipt of a copy of *l'Évangile,* and which is reproduced on page iv of the 1936 printing, was considered by many in Europe to be a declaration that the last vestiges of suspicion had been removed from the name of P. Lagrange. Cf. Vosté, *loc. cit.,* p. 256, for an expression of the esteem in which Pius XI held P. Lagrange.

III

Fifty years from now, or perhaps even sooner, the name and works of P. Lagrange will have received their just appreciation. At present we live too close to the turbulent times in which he fought to be able to judge. But there can be no doubt of the verdict. That he aroused criticism, that many sincere men believed him to be a dangerous radical was almost inevitable, for he was a leader and a pioneer, and such things were to be expected. He bore them without bitterness. What does it matter, he used to say, if my reputation suffers a bit, if thereby the truth is spread? The passing years brought peace and international recognition and an ever-widening circle of friends to the old Master who did for modern criticism what Saint Thomas did for Aristotle. Honors were heaped upon him. In 1903 the Academy of Inscriptions and Fine Arts had chosen him a member; later years saw him created a member of the Legion of Honor and of the Order of Leopold. An honor which particularly pleased him occurred in 1935, when one entire *Cahier de la Nouvelle Journée,* N. 28, was dedicated to him. In this book Cardinal Liénart and five other scholars paid him tribute in a synthesis of his tremendous labors in all scriptural fields, including Hellenistic studies and comparative religions. To open its pages gives one a glimpse of the staggering breadth of the man's inquisitive research.

The Greeks used to describe a perfect man with a single word: versatile. The term is an apt description of P. Lagrange. Students and visitors at Saint Étienne and Saint Maximin were astounded by the extent of his knowledge and interests. Speculative theological problems, politics and labor conditions were subjects he was able to discuss with ease and accuracy. Best of all, he was able to find intellectual companionship with the lowliest of novices as well as with experts. In hours of relaxation he loved to read and reread Vergil, Seneca and Cicero, the Greek dramatists and philosophers, especially Plato. Dante and Goethe and Shakespeare—all in their original languages—were old friends of his. Indeed nothing human was foreign to him.

And yet this man of "the Book" was a saintly man. Few have noticed how consistently he placed his great works under the patronage of Mary "who has always been so good to me." Each day long before time for Office he would be found in choir at a spot where his gaze could command both her altar and the tabernacle. In his desk, after his death, was found a slip of paper upon which he had written the wish that on his memento card there be, not his own picture, but that of the Vierge d'Autun. Throughout his career, even during the periods of intense activity, he fulfilled with meticulous care the demands of his religious life, and this was especially true during the periods when he was most bitterly attacked. During his long stay at Saint Étienne he was several times elected Prior; but likewise he was many times a subject, and those who had any dealings with him in this latter capacity state emphatically that he was a most obedient subject, one who never showed the least resistance to authority.[3] He was devoted to conventual observance, and to the end attended choir every day to recite the Divine Office with the other professors of the School. To this childlike obedience and deep inner piety must be added a great humility. Needless to repeat here the many anecdotes which illustrate his humility; suffice it to say that whenever for one reason or another the censors of the Order (without whose permission nothing he ever wrote was published) criticized his articles, he never for an instant hesitated to change or amend the argumentation or statements brought into question.

But the picture of this great man is nowhere to be seen in better light than in his "spiritual testament."

> I declare before God that it is my intention to die in the Holy Catholic Church to which I have always belonged with my whole heart and soul since the day of my baptism, and to die there faithful to my vows of poverty, chastity and obedience, in the Order of Saint Dominic. To that end I commend myself to my good Savior Jesus and to the prayers of His most holy Mother who has always been so good to me.
>
> I declare also most expressly that I submit to the judgment of the Apostolic See all that I have written. I believe that I can add that I have always had the intention in all my studies, of contributing to the good—I mean to the reign of Jesus Christ, to the honor of the Church, to the good of souls.

RICHARD T. MURPHY, O.P.

Washington, D. C.

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[3] Cf. the Letter addressed to the whole Order by the V. Rev. S. M. Gillet, O.P., Master General, written in New York upon hearing of the death of P. Lagrange. It is reproduced in *Dominicana* (1938), p. 112-115.

RABBINIC EXEGESIS AND PAULINE EXEGESIS

Part II

PAULINE EXEGESIS[1]

"I was brought up at the feet of Gamaliel," St. Paul told the Jews in the Temple (Acts 22:3). Our present question is, do the epistles confirm that assertion? The current opinion of scholars answers, yes. A recent American writer on St. Paul has said, "Rabbinic training has left its mark on him."[2] Few would agree with the Jewish scholar Kaufman Kohler who asserts that only one completely ignorant of rabbinic theology could find in Paul's letters traces of his formation in the rabbinic schools. Another Jewish authority, Klausner, has stated more than once that the apostle uses typical rabbinic methods. Christians speak of the rabbi Paul and even exaggerate his Talmudic methods.[3]

A. Paul's Concept of the Old Testament[4]

In order to evaluate Paul's methods of hermeneutics and his technical voocabulary, it will be necessary first to have a knowledge of the apostle's conception of the Sacred Scripture and of its message (p. 264).

When he embraced Christianity, Saul did not need to divest himself completely of traditional Jewish beliefs. But he purified them of excesses and clarified them by the light of his new faith. The Scripture took on a more sacred character, its former obscurities were cleared up. The veil was lifted from Paul's eyes, and he gained a knowledge of Holy Writ hidden from the eyes of his unconverted brethren.

With the change of view concerning the Bible came a corresponding development of his concept of the people of God. The apostle of the Gentiles is now convinced that the Christians are not merely heirs of the Jews. They are the true Israel of God. Into the Church's hands have passed the writings and the promises. In fact, only in the Christian Church do the promises made to Israel find their complete fulfillment. The Law, which once seemed all-sufficing, is but a transient stage in the salvation of the people. The Mosaic Law was a pedagogue leading the children unto the great Teacher, Jesus. As an economy directed entirely towards the Messias to come, the Law was unintelligible divorced from Christ (pp. 267-268).

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[1] J. Bonsirven, *Exégèse rabbinique et exégèse paulinienne* (Paris: Beauchesne, 1939).

[2] A. D. Nock, *St. Paul* (London: Thornton Butterworth, 1939), p. 31.

[3] Bonsirven p. 263; Cf. L. Vénard, "Citation de l' A.T. dans le N.T," *Dict. de la Bible, Supp.* II (1934), 23-51, particularly col. 48.

[4] pp. 265-275.

In the history of the chosen people, a believer like Paul adored at every instant the miraculous intervention of God the Father, watching over the Israelites, His sons. Once converted, the saint now acknowledged another fatherly intervention—God the Father has been preparing during the centuries for the coming of His only-begotten Son in the flesh. Pre-Christian institutions appear like shadows cast forward by Christ and the economy which He was to establish. Though still retaining their former significance, these institutions of the Old Law are raised to a higher dignity, inasmuch as they are the first, though faint, manifestations of the supernatural graces which Christ was destined to bring (p. 268).

Accordingly the saint distinguishes two periods in the series of centuries: the period of ancient Israel and the Christian era which is the age of the Messianic fulfillment. The men and objects of the first period correspond to those of the second like their faint and reduced images. The Old Testament, therefore, resembles a palimpsest which can be read only by Christians who are illumined by the light of faith and who discern in its pages the fulfillment brought by Christ (pp. 268-269).

The general rules of St. Paul's hermeneutics are embodied in two texts. Writing to Timothy, he says, "Every Scripture is divinely inspired and is profitable for instruction, for reproof, for correction, for training in rectitude; that the man of God may be perfect, completely equipped for every good work"[5] (2 Tim. 3:16-17). And in Romans he said, "Whatever was formerly written was recorded for our instruction, that through patience and the consolation of the Scriptures we might have hope" (Rom. 15:4; pp. 271-272).

From these statements we may deduce that Paul, like the other members of his race, considered the Scriptures of primary authority. Unlike his fellow Jews, he held the sacred writings could not be fully understood except by the faith which is in

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[5] This quotation and the following are taken from the translation of Rev. F. A. Spencer, O.P. *The New Testament* (New York: Macmillan, 1937).

Christ Jesus (2 Cor. 3:13-16). Bonsirven thinks that possibly the interpretation of Scripture was part of the teacher's charism (Rom. 12:7). But, at any rate, Paul, conscious of the possession of the gifts of prophet and evangelist, had the certitude of divine inspiration when he commented on the Sacred Books.[6] It is not on history, nor philology, nor logic that he bases the sense which he discovers, but on the intuitions of his faith and on the interior teachings of the Holy Ghost (p. 273).

The doctrines which Paul deduces from the Old Testament are of two classes, moral and dogmatic. The former are exhortations of practical scope, the latter contain proofs and illustrations of articles of the Christian faith. In both kinds he proceeds like the rabbis, taking a word or phrase isolated from its context and treating it as a divinely inspired "saying."[7] In the first class, those of moral exhortations and practical rules, the texts of the Old Testament are usually interpreted in a sense corresponding to that of the original.[8] Here the former rabbi is most in evidence. He acts differently in the distinctly Christian theses witnessed to by the Law and the Prophets (Rom. 3:21). Either he shows that the Old Testament contained the prophecy of events essentially Christian, such as that Christ was foretold by the Law and the prophets (Rom. 1:2), or that the principles of the gospel are already present in the biblical teachings[9] (pp. 273-274).

The Christian catechist addressing members of the chosen race, could appeal to contemporary opinions. Practically the rabbis saw predictions in almost all the Bible. They stated explicitly that all prophecies referred to the Messias to come (p. 274 & n. 1).

To find the prophetic sense and implicit teaching of the Old Testament the apostle employs many rabbinic methods—deductions, dialectics, philological considerations, comparisons of a parabolic nature (p. 274). Great, then was Gamaliel's influence upon his pupil. But greater still was that of Jesus. For, while many of Paul's exegetical methods derive from the rabbinic school, the theses which he proves and his spirit come from Christ, and it is the Christian faith which unveiled to the apostle the texts of Scripture which bear witness to the God-Man and to the Church (p. 275).

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[6] Authors dispute whether the sacred writers were conscious of their inspiration. If they did not know they were inspired, what they wrote would be the word of God for us, but not for them. "Et haec videtur satis urgens ratio, quae suadeat eiusmodi ignorantiam in scriptore sacro non esse admittendam, nisi probetur." C. Pesch, *De Inspiratione Sacrae Scripturae* (Friburgi Brisgoviae, Herder, 1925), p. 429.

[7] *Vide infra*: Fidelity to the sense of the original.

[8] Cf. W. Sanday and A. C. Headlam, *Epistle to the Romans* (5th ed., International Critical Commentary; New York: Scribners, 1914), p. 303.

[9] Justification by faith, for instance (Gal:3:8).

B. BOOKS MOST FREQUENTLY CITED[10]

Bonsirven gives two lists of Paul's Old Testament quotations, one which contains the formal citations, the other has the implicit citations or clear reminiscences of Old Testament verses (pp. 277-290). From this data one can perceive that the most familiar books for Paul are first of all, Isaias, and after that the Psalter, the books of hope and of prayer. The Pentateuch[11] finds only second rank. This more frequent usage of the Prophets and Writings is not so much a contrast to the practice of the Palestinian rabbis, as a development of their usage. The rabbis quote the Pentateuch abundantly, but do not fail to cite also the Psalms and the Prophets. The epistles by the prominence they give to Isaias seem to show that the apostle sees in that book a vision of the Christian economy. The Psalms, dear to the heart of Paul, are a résumé of the Prophets (p. 291).

C. FORMULAS INTRODUCING THE CITATIONS[12]

Although almost all the formulas which he uses have parallels in the rabbinic writings, Paul uses a greater variety. His most frequent one is "it is written" in place of the rabbinic "it is said." Therefore the apostle, though he follows the rabbis in this matter, yet shows a distinctly individual manner (p. 344).

D. SAINT PAUL'S EXEGESIS[13]

This part of the book does not make easy reading. The rabbinic and the Pauline exegesis are not compared point by point, but the texts are treated under various headings. Furthermore the examples from the epistles are often treated so succinctly that some paragraphs become almost a catalogue of verses. I

[10] pp. 276-293.

[11] Genesis is most frequently cited, and Deuteronomy comes next.

[12] pp. 339-345.

[13] pp. 294-324.

shall present only a few examples with special reference to the more famously disputed texts.

The apostle uses several forms of exegesis. Sometimes his exegesis is direct and express, when a text cited is commented upon or accompanied by some remark. At other times the exegesis will be indirect, the text being cited in support of a statement without any indication of the relation of the one to the other. At times even more indirect exegesis occurs when we meet implicit citations (p. 294). The examples to be given will be from direct exegesis, which is most suitable to show St. Paul's method of interpreting Scripture (cf. p. 294).

1) *Homiletic Application of a Moral Text*

The rabbis as well as present Christian preachers love to strengthen their exhortations with biblical quotations originally applied to other persons and other circumstances. Paul uses a promise of aid given the servant of Yahweh to exhort the people of Corinth not to neglect the graces given them. The circumstances referred to in both cases are exactly parallel; Paul assures his hearers the verse concerning the acceptable time applies to them (2 Cor. 6:2; Isa. 49:8).[14]

In another passage where he is urging them to be generous, Paul cites the text which describes the just man who gives liberally to the poor but always remains in a position to be able to help the needy (2 Cor. 9:9-11; Ps. 112:9).[15] In like manner, God will see that they who assist their poorer brethren will not lack anything because of their generosity (p. 295).

2) *Sense Deduced from a Biblical Text*

Under the heading of deductions from a text seems to fall the famous "speaking in tongues" which is a sign for unbelievers. That he might dissuade the Corinthians from seeking too eagerly that spiritual gift, Paul recalls the words of Isaias (28:11-12). The Jews of the prophet's day neglected Isaias' warning to repent. They even mocked the words of the man of God. Thereupon the prophet threatened them with the invasion of the Assyrians who would speak a barbaric and unintelligible tongue.

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[14] R. Cornely, S.I., *Epistolae ad Corinthios Altera et ad Galatas* (ed. 2a, Cursus Sacrae Scripturae; Paris: Lethielleux, 1909) p. 177 considers the verse of Isaias is used here in the literal sense.

[15] In references to the Psalms the MT numbering is given in this article.

"Consequently, the gift of tongues is for a sign, not to believers, but to unbelievers" (1 Cor. 14:22).[16] God spoke to the people intelligibly through the mouth of the prophet, and they would not hearken. As a punishment He will speak to them through the foreign language of their enemies. An unintelligible language therefore is a sign of disfavor for disobedient subjects who do not merit higher gifts. Hence the Corinthians should not have too great a desire for the gift of tongues, nor glory in it so much (1 Cor. 14:21-22) (p. 297).[17]

3) *A Conclusion Based on the Strict Meaning of a Word*

The literalism of the rabbis was proverbial, and their former pupil has not forgotten how his masters argued from a word taken in its strictest sense. God made the promises to Abraham and his seed. In true Jewish style Paul comments, "He does not say, 'and to thy descendants,' as speaking of many, but as of one—'and to thy Descendant,' who is Christ" (Gal. 3:16).[17a] Instead of the plural, the singular has been used. Does not this recall the distributive exegesis of the rabbis who broke up a passage into its parts and gave the meaning of each part with the introductory words, "This (means)," "These (mean)"? (Cf. p. 42). At any rate, the apostle bases his conclusion on two grounds: the use of the singular noun and the conviction that Christ is par excellence the seed of Abraham. In the first one can detect the scribe, but in the second the Christian is more in evidence (pp. 298-299).

4) *Exegeses of Types*

The number of such typical exegeses in St. Paul shows how much they were in favor with the first Christian generation. A type can be a model to imitate (Abraham) or not to imitate, an exemplar which is reproduced and whose power and nature we share (Christ), a prefiguration of a future economy. Bonsirven takes type in a wide sense to include the symbol which forms the basis for symbolic or allegoric exegesis (pp. 301-302).

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[16] Spencer's translation.

[17] R. Cornely, *Prior Epistola ad Corinthios* (ed. 2a, Cursus Sacrae Scripturae Paris: Lethielleux, 1909), pp. 433-434 considers the Assyrians speaking in tongues were a *type* of Christians speaking in tongues. E. B. Allo, O.P., *Première Épitre aux Corinthiens* (Études Bibliques; Paris: Gabalda, 1935), pp. 365-366 thinks the argument is a deduction *a pari.*

[17a] Spencer's translation. Vg. "et semini eius."

Paul has developed the consideration of the great heroes of the Old Law who were a figure of Him who was to come. Romans contains the famous portrayal of the Old and the New Adam (Rom. 5:12-19). Ephesians shows that the marriage of the first man and woman symbolized the union of Christ and the Church (Eph. 5:31-32). Hebrews treats the types of the priesthood and sacrifice of our Lord. In Melchisedech's history a devout Jew might have discovered the indication of a new order. For the letter of the Old Testament foretold the institution of a priesthood distinct from that of Levi and thereby proclaimed the cessation of the Levitical priesthood and of the Law. This new priesthood surpasses the former because it is not carnal and temporary, but eternal, a superiority which was indicated when Melchisedech took tithes from Abraham (Heb. 7).

Only a Christian, however, would have been able to discern the correspondence between the type Melchisedech and the antitype Christ in the fact that Melchisedech, whose name is not associated with any genealogy, prefigures Him who has no earthly father, the Son of God (Heb. 7:1-10) (pp. 305-306).

Just as the Jews saw in various objects and facts, symbols of the Law of Israel and of other matters in their religion, so Paul discovered in various facts and persons of the Old Testament, symbols of things in the New Law. The consideration of the contrast of Sara and Agar (Gal. 4:21-31) is very allegorical. Not merely does he wish to use them as an illustration of theses proved elsewhere: the New Covenant is addressed to freemen, the Old to slaves. He claims to draw from the Law a true proof (v. 21) which could convince those who hold two beliefs: the old economy prefigures the new; Christians are the true sons of Abraham, because heirs of the promises (p. 309).

Again, from the command not to muzzle the ox which treads out the corn Paul concludes the Christian preacher has the right to support from those for whom he labors. Allo[18] considers this an *a fortiori* argument. If one ought to treat kindly animals that are useful and recognize their sort of merit, all the more should one recognize the right of those who serve us and instruct us in the faith (1 Cor. 9:8-10). But one may argue that the remark "these things are written for our sakes" (v. 10) recalls 1 Cor.

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[18] *Première Épitre aux Cor.*, p. 217.

10:11 which speaks of all the Old Testament events happening in a figure. If so, Paul's would be a typical interpretation.[19] Bonsirven thinks that the comment, "Doth God take care for oxen?" would favor the latter view (p. 310)[20]

5) *Conclusion: Pauline Exegesis and Rabbinic Exegesis*

Many points of resemblance between Paul and the rabbis can be found in their methods of exegesis. Homiletic accommodation, the explaining phrase by phrase, the study of words, expressed or implied reasoning connecting a text with the proposition to be proved, the examination of the historical succession of facts, parabolic exegesis, illustrations and confirmations of a thought by a scriptural maxim—some of these methods Paul retains from his Jewish schooling. However he never falls into the arbitrariness and verbiage of some of his contemporaries.

It is his conception of the types which most sets him apart from his former colleagues of the synagogue. The Christian faith allowed Paul to grasp the deep figurative import of the Old Testament. Symbolic exegesis helped him better to understand and to set forth the types which divine inspiration revealed to him in the letter of the text (p. 324).

E. FIDELITY TO THE MEANING AND TEXT OF SCRIPTURE[21]

Two preliminary remarks may be made. The first concerns the text which St. Paul uses. It is closely allied to the extant LXX. Where he departs from that, he usually agrees with Theodotion or Aquila whose versions are based on a more ancient Greek text. Therefore, if some divergencies are detected between Paul and the LXX, as given in our best manuscripts, one may conjecture that he follows another recension of the Greek (pp. 325-326).

The second remark has to do with inspiration. When Paul follows the Greek in cases where it differs from the Hebrew, certain exegetes, Cornely for instance, believe that the LXX has preserved the true original wording which has been corrupted in the present Massoretic text. Others think that the apostle could be justified in drawing a conclusion either from the original Hebrew or from the LXX version which then enjoyed an official position somewhat analogous to that of the Latin Vulgate today, even in places where it departs from the original (pp. 325-326).[22]

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[19] This would seem to be an example of what Bonsirven calls figurative or typical accommodation.

[20] For a rabbinic deduction from "thou shalt not muzzle the ox" see the January issue, p. 19.

[21] pp. 325-338.

1) *Fidelity to the Original Meaning of Scripture*

In Hebrews (10:37-39), a brief passage from Habacuc (2:3-4) is cited which speaks of the vision soon to come, but the apostle takes the word as referring to the person of Christ who will come. Furthermore the inversion of two verses gives to obscure words in v. 4 a fixed meaning and furnishes a basis for an exhortation to perseverance. This procedure does not exceed the harmless accommodation allowed to preachers (p. 327).

The words of Habacuc (2:4) "The just shall live in his faith" becomes the crystallization of the doctrine of justification by faith (Rom. 1:17; Gal. 3:11). In Paul's use of the terms, "live" and "faith" take on the fullness of the Christian meaning (pp. 327-328).[23]

A remarkable change is made in a quotation from the Psalms used in Ephesians (Eph. 4:8). St. Paul cites Psalm 68:19 which runs, "Thou hast ascended on high, Thou hast led thy captivity captive; Thou hast received gifts among men."[24] Instead of "received gifts" the apostle puts "He gave gifts to men." Perhaps, Bonsirven thinks, the change can be justified by the idea of a type.[25] The victory of God has become that of Christ. The divine conqueror, unlike victorious men who receive presents, chooses to bestow them, for it is better to give than to receive (Acts 20:35) (p. 328).[26]

[22] Cf. L. Vénard, *Dict. de la Bible, Supp.* II, col. 42-43.

[23] Cornely, *ad Corinthios Altera et ad Galatas*, p. 485, says the prophet speaks proximately of temporal salvation, but includes the idea of eternal life. And Cornely cites Jerome (in Hab. 2) who says, "Iustus qui credit verbis meis et de his non ambigit quae polliceor, habebit praemium vitam sempiternam." M. J. Lagrange, O.P., *Épitre aux Romains* (3rd ed., Études Bibliques; Paris: Gabalda, 1922), p. 20, explains: those who believe in God will be delivered from the Babylonian captivity. That captivity was a figure of sin. The faith of the Jews was a symbol of that of good Christians.

[24] Revised Version, v. 18; MT v. 19.

[25] This would seem to be an instance of figurative accommodation according to Bonsirven's understanding of that term.

[26] Huby, Schmid and Vosté consider the clause an adaptation or accommodation. Cf. J. Huby, S.J. *Les Épitres de la Captivité* (5th ed., Verbum Salutis; Paris: Beauchesne, 1935), p. 200. Prat remarks, "Can this be,

Frequently the typical consideration gives a higher sense which is virtually contained in the literal and historical meaning. All that is said of man in Psalm 8 can be understood *modo eminentiore* of the Savior (1 Cor. 15:27-28; Eph. 1:22; Heb. 2:6-9). In the same fashion Solomon is a type of Christ and words spoken about David's son may be understood as applying to our Lord (Heb. 1:5 and 2 Kgs. 7:14). The inspired writer puts into the mouth of the Son of God entering into the world, the prayer of a just man (Heb. 10:5-7 citing Ps. 40:7-9). Inversely the theology of the redemption of mankind by the shedding of Christ's blood enables us to recognize in the accursed criminal whose body hung upon the tree the type of Jesus hanging upon the cross (Gal. 3:13 citing Deut. 21:23) (pp. 328-329).

In not a few cases Bonsirven thinks Paul makes use of figurative accommodation. Simple accommodation takes the material words and infuses into them a new sense often in no way connected with the original meaning. But figurative accommodation sees in the Old Testament writings an image, sign or presentiment of the Christian realities. An uninitiated reader would not perceive these relations, but the sense is not arbitrary or unreal. In the pages of the Old Law the shadows of the future blessings are often faint, but they are real (p. 330)[27]

2) *Fidelity to the Letter of Scripture*

St. Paul does not hesitate to introduce slight variations in a text when he is bringing it forth as a proof. Thus the phrase which speaks of the vanity of the "reasoning of men" becomes the "reasoning of the wise" (Ps. 94:11 cited in 1 Cor. 3:20).[28] Small modifications, such as substituting a noun for a pronoun, etc., are made to clarify a text or adapt it to the general run of the passage (p. 332). Occasionally words from one pericope are incorporated into another. "A stone of stumbling and a rock of offence" (Isa. 8:14) is inserted into Isaias 28:16 (Rom. 9:33) (p. 332-333). The apostle may invert the clauses of a sentence

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as has been sometimes supposed, in virtue of a targum, according to which God receives only in order to return with interest." *Theology of St. Paul,* 2 vols. (London: Burns Oates & Washbourne, 1926-27), Vol. I, p. 417 and 12th French edition (Paris: Beauchesne, 1924-25) Vol. I, p. 491.

[27] Cf. also pp. 306-308; Lagrange, *Romains*, p. 265; L. Vénard, *Dict de la Bible, Supp.* II, col. 40.

[28] p. 331.

(Rom. 10:20 citing Isa. 65:1), substitute synonyms for the original words (Acts 13:47 citing Isa. 49:6), give a more or less condensed adaptation of long passages (Rom. 11:34 and 1 Cor. 2:16 citing Isa. 40:13) (p. 333-334).

The attitude of Paul toward the text of the Old Testament contrasts with that of the rabbis. Although more than 50% of his citations agree literally with the LXX, he shows in the others a marked freedom. The Jewish teachers of that day would ordinarily add a notation, do not read it so, and in controversies their adversaries reproved these distortions of the inspired word. Generally speaking the *textus receptus* of those days was religiously transcribed (p. 335-336).[29]

The Apostle of the Gentiles, it is certain, shows less servile reverence for the text than do the rabbis. At this point, however, an objection may arise. Some have maintained that he was led to use this freedom by the liberty which he saw exercised by the Jewish scholars of his age. The classical example given—almost a thesis of many Christian writers—is the Pauline habit of chaining together texts, presenting a mosaic formed from different parts of Scripture. This usage, they say, is nothing but the rabbinic method which joins together different texts like the pearls of a necklace. However, there are differences in this matter between Paul and the rabbis. First, as regards the introductory formulas. The New Testament writer frequently omits them in order to mould many citations into one unbroken unity. The rabbis when grouping several texts, introduce each citation with a separate formula.[30] A second difference concerns the order in which the books are quoted. The Jewish teachers regularly began with a citation from the Pentateuch, then added those from the Prophets and Writers. In the five blocks of texts found in the epistles there are fifteen citations of which only one comes from the Pentateuch (p. 336).[31]

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[29] There were some exceptions. Cf. p. 336 n. 1.

[30] Examples are given of rabbinic proofs composed of various texts, but every citation has its distinct formula of introduction, for example, "it is written" (p. 336 n. 2).

[31] The Pauline instances of blocks of texts are Rom. 3:10-18, which has five citations from the Psalms and one from Isaias; Rom. 12:19-20, which quotes Deuteronomy and Proverbs; 1 Cor. 15:54-55 cites Isaias and Osee; 2 Cor. 9:9-10 quotes a psalm, Isaias and Osee; Heb. 10:37-38 has Isaias and Habacuc citations (Bons. p. 335). Similar grouping of texts were used by

This freedom with which Paul treats his text is not from Gamaliel's schooling. Whence does it come? From slips of memory?[32] Bonsirven finds that answer unsatisfactory for anyone who has met rabbis who could recite whole books from memory and who had become living concordance of the Old Testament. Besides, would a lapse of memory explain how Paul gives a text of Jeremias (31:33) more freely when he cites it a second time in Hebrews (10:16-17 after 8:10)? Why too in his comments does he first give a text correctly and later give it less accurately? (p. 337).

St. Jerome's reason seems to be the best, when he says the evangelists and apostles cared little for verbal exactness, but sought the sense of the passage. It should also be remembered that Paul not infrequently alters the text in view of the proof he wishes to make (p. 337).[33]

This free yet reverent attitude toward the letter of the Bible is paralleled by his attitude as regards the sense of the Old Testament. One never meets in him that rabbinic arbitrariness which found everything in any text of Scripture. Once a person grants Paul's concept of the types in the Old Testament, it must be admitted he does not use Scripture contrary to, or in defiance of the literal sense (p. 337).[34]

The rabbis were enslaved to the letter that kills and to the tradition of their fathers. They felt compelled to justify oral teachings often not derived from the Law, sometimes contrary to it, by reasons deduced from Scripture (p. 338). St. Paul received the legacy of the Old Testament with the reverence and freedom of a son authorized to handle the inheritance left him by his father. He did not obtain from these books the rule of his faith—God had revealed His Son to Paul—but the apostle recognized in these writings the pedagogue which has prepared the kingdom of divine Wisdom, the faithful witness charged to give testimony to the Christian truth. In expounding the good tidings

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the Stoics and Greek scholiasts and some think Paul in this regard shows the influence of the Stoics. Cf. J. Colon, *Dict. Theol. Cath.* XI, part 2, col. 2342; Lagrange, *Romains*, p. LIX.

[32] Prat believes that quotation from memory partially explains the modifications of the text. *Theologie de Saint Paul.* 12 ed., I, p. 491.

[33] Prat considers this latter motive may be part of the explanation, *ibid.*

[34] Cf. also Allo, *Première aux Cor.* p. LXXIII.

of Christ, the Hope of Israel, Paul's memory saturated from infancy with the sacred writings, suggested countless texts and passages to confirm or illustrate contested dogmas of the Church. Meanwhile he uses the text with freedom to bring out the profound meaning of the inspired verses (p. 338).

GENERAL CONCLUSIONS[35]

1) *The Rabbi Become an Evangelist*

Instances of many methods learned at the feet of Gamaliel can be found in the Pauline letters. But a new spirit vivifies the old forms. The herald of the gospel, endowed with the mind of Christ, sees in the Law the shadow of which the substance is Christ and His Church. Paul's preaching must throw the light of the God-Man over the pages of the Old Testament which held only preliminary gleams of the Person and of the Kingdom to come (p. 348-349).

Gravity and freedom characterize the convert from Judaism. Gravity, for Christ's blood shed upon the cross for all men would make it unthinkable that the zealous apostle should spend his time in vain quibbling and useless disputations. Freedom, for he is often satisfied with a general faithfulness to the text, and he always has in view what is prefigured in the sacred history of the Old Testament (p. 349-350).

2) *Permanent Value of Pauline Exegesis*

A rationalist studying Paul's exegesis might be surprised. Loisy remarks that Paul is able to turn Scripture into a meaning directly contrary to the original sense. The apostle has a magnificent vision of his theses as contained in the Old Testament, but the whole is nothing but a vision. There is no foundation for the apostle's conception.[36]

The answer to Loisy is that the revelation given to the Jews and the Christians forms one organic whole. The Old Testament as a part cannot be explained without the New, and in the light of the New the Old receives its full value and clarity. Only the Christian faith can throw light upon the obscurities of the Old Testament (p. 351).

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[35] pp. 346-356.

[36] A. Loisy, *Épitre aux Galates,* (Paris, 1916), p. 44 ff. cited by Bonsirven, p. 350).

The spiritual sense of the Old Testament was in a measure accessible to the Jews and could orientate them both intellectually and morally towards the Redeemer. Intellectually, because the Messianic prophecies, the predictions of the New Covenant and of the Law written in the heart, should have made them realize that God chose the Jewish people only conditionally and that the true Israel of God will include all nations. Morally, they could have been prepared, because the precepts of the Old Testament tended to place their hearts completely at the divine disposition, to set them free from narrow exclusiveness, to take away all proud reliance upon the sanctifying power of the Mosaic rites; it is not human works, but God who saves them. To an Israelite of good will eagerly awaiting the coming of the Messias, Paul's exposition of the Scriptures would not be repulsive nor entirely unexpected. Such Jews by thousands welcomed the message of the apostles (p. 351-352).

The method of interpreting Scripture which Saint Paul uses has a lesson for all time. To read the Old Testament with profit one must, like him, see in it the features of Christ, and one must join together both parts of God's revelation, the Jewish and the Christian. All the Old Testament, Claudel observes, merely babbles the first letter of the sacred name which is also the first in the alphabet, a, a, a; only the Son had the power to complete the word and put it in our mouth in its perfect form, "abba, Father! Our Father who art in heaven."[37]

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[37] P. Claudel, *Introduction au 'Livre de Ruth'* (Paris: 1938), p. 90 cited by Bonsirven, p. 354.

JOHN J. COLLINS, S.J.

Weston, Massachusetts.

EXPOSITION OF THE MISSAL EPISTLES FROM ROMANS

A considerable portion of the epistle of St. Paul to the Romans is read in the Sunday, ferial, feast-day and votive Masses during the course of the liturgical year. Eleven Sunday, six feast-day, two votive and two ferial Masses draw their lessons from that epistle. The quantity, but more especially the beautiful dogmatic and moral content, of these liturgical selections would seem to justify a series of articles in explanation of them. We herewith inaugurate such a series. The treatment will be simple and practical rather than scientific, although the explanations and comments will be based, we hope, on sound scientific and exegetical procedure. Often there will be a conflict of views concerning the correct interpretation of a passage, but rather than indulge in lengthy discussions as to the merits of the variant opinions we propose to give merely that interpretation which to us seems most satisfying, while referring the reader to good commentaries for other views.

We preface the whole series with some brief remarks on the church at Rome, the purpose and date of the epistle.

The Jewish population at Rome in the first Christian century was quite large. Many Jews brought to Rome originally as slaves during the Roman wars in Palestine, in the course of time won their freedom, and were granted many concessions by the Roman emperors.

Their first contact with Christianity came on the first Pentecost, when, as the Acts tells us (2:10), there were among those who heard St. Peter's inaugural address visitors or pilgrims from Rome. It is not impossible that some of these were converted and carried back with them to Italy the first seeds of the Christian faith. Jews, moreover, were constantly migrating to Rome, and among them, undoubtedly, were some who had embraced Christianity. At the time St. Paul wrote his epistle to the Romans he had many friends among them.

The official foundation of the church at Rome is attributed by Irenaeus and Eusebius to St. Peter, and if we take the founding in the wider sense of preaching and further instruction in the faith already existing at Rome the tradition is undoubtedly correct. A host of first class witnesses testify to the fact that

St. Peter exercised his apostolic ministry in Rome, that he suffered martyrdom there and was subsequently recognized as the first Bishop of that city. Even the epistle to the Romans, although it makes no mention of St. Peter, bears witness indirectly to his leadership in that Christian community. There is an extraordinary tone of deference and diffidence in the epistle, quite in contrast with the tone of the other Pauline epistles in which St. Paul emphatically asserts his apostolic authority. But in Romans it is altogether different. He expresses the wish to visit them with a view of imparting some spiritual grace to strengthen them, but immediately as though he feared that he had spoken with too much assurance to a Christian church which he had not established, he seems to correct himself by adding that he merely wishes to be comforted with them by the faith which he and they share in common (1:10-12). He made it his rule not to preach where Christianity had already been introduced, so as not to "build on another man's foundation" (15:20), and so he seems to be speaking apologetically when he says: "Here and there I have written rather boldly to you" (15:15).

This altogether unusual tone of diffidence is most readily and satisfactorily explained by the fact that there is an illustrious figure in the background; and who can this be, in view of the testimony of Clement of Rome, Ignatius Martyr and others, but the prince of the apostles, St. Peter?

The flourishing condition of the faith in the imperial city when St. Paul wrote to the Romans seems to demand that some one of the apostles should have taught and directed the Church there. But early writers mention no other name than that of St. Peter. No other city has ever claimed the honor of having St. Peter as its first bishop (except Antioch whose claim is rather insecure), and of possessing the tomb of the prince of the apostles.

Why then does St. Paul fail to mention St. Peter? why no greetings to him in the epistle addressed to the Church whose bishop he was? It may be that circumstances would have made it risky to divulge the whereabouts of St. Peter. We know that Herod (Agrippa I, Acts 12:1 ff.) had had designs on the life of the leader of the hated Christians. It may well be that others, more powerful than Herod, also had designs on him. He may well have been a hunted man at the time Paul wrote to the Romans, and consequently any indication of his whereabouts would have been indiscreet and dangerous. Or it may be that when St. Paul wrote to the Romans St. Peter was absent from the imperial city, for we know that he did not remain there constantly. He traveled about visiting various communities.

Although the first Christians at Rome were in all probability converts from Judaism, at the time St. Paul wrote his letter to the Roman church it was composed for the most part of gentile converts.

In St. Paul's day the only safe way to transmit letters to friends in other cities was to entrust them to travelers journeying to those cities. It happened at this time that Phoebe was setting out for Rome, and St. Paul seized the opportunity to send his epistle to Rome by her (16:1-2). He, too, was planning soon to journey to Spain by way of Rome in quest of new fields in which to exercise his apostolic zeal (15:24). This journey would give him the long desired opportunity to see the Christians at Rome, whose faith "was acclaimed in the whole world," and to satisfy his longing to impart "some spiritual grace" to them, and to "be comforted" by the faith which was common both to himself and to them (1:8-12). In order that his visit might be more profitable, St. Paul wrote to them to prepare them for his coming and to introduce himself to them.

St. Paul recognized that the Roman church was destined to play a conspicuous and most influential part in the future destiny of Christianity. He wanted the Roman Christians' assistance as he was about to set out for the mysterious and distant west to conquer new fields for Christ. And while writing to them he takes the occasion to set forth the fundamental doctrine that Christianity is the only way of salvation, and the corollary of this thesis, that the Mosaic religion is powerless to sanctify and save. The apostle had briefly set forth this thesis in the epistle to the Galatians, but since he had penned that document, he had had much time to reflect and further to evolve and develop his ideas. He wished to present this doctrine to a wide circle of readers, but until the present time the opportunity to do so had not presented itself. At length finding himself with a bit of leisure during the winter at Corinth in 56 or 57 A.D., while he was waiting for the sea to become propitious for his voyage to Jerusalem, and intending to introduce himself to the Romans by letter prior to his visit to them, he decided also to introduce his doctrine with a more or less elaborate proof and explanation of it. In directing this treatise to the church at Rome Paul assured it a wide circulation, for Rome was the hub of the world; people flocked to it from all quarters and set out from it in all directions. Thus St. Paul decided to give to the Romans, and through them to the Church Universal of that day and of subsequent ages, the fruits of his long meditations on a problem which was then sorely vexing the Christian Church, and threatening to throw it into schism—the problem of the relationship of Christianity and Judaism, of the Church and the Synagogue.

We shall take the epistles for Sundays and feasts, not in their liturgical order but in their literary sequence—the order in which they appear in the epistle itself. We shall preface them with some explanation of the lesson for the vigil of Christmas which is made up of the opening words of the epistle:

> 1:1 Paul, the Servant of Jesus Christ, called to be an apostle,
> 2 set apart for the gospel of God, which he had promised
> beforehand through his prophets in the holy Scriptures,
> 3 concerning his Son who was born to him according to the
> 4 flesh of the offspring of David; who was foreordained Son
> of God by an act of power in keeping with the holiness of
> his spirit, by resurrection from the dead, Jesus Christ our
> 5 Lord, through whom we have received grace and apostleship to bring about obedience to faith among all the na-
> 6 tions for his name's sake; among whom are you also called
> 7 to be Jesus Christ's—to all God's beloved who are in Rome,
> called to be saints: grace be to you and peace from God
> our Father and from the Lord Jesus Christ.

Since the structure of this passage is somewhat involved we append the following analysis of it, including the seventh verse to complete the sentence.

I. Paul
    1. The servant of Jesus Christ
    2. An apostle by vocation
    2. Set apart for God's Gospel:
        a. which was promised beforehand in the holy Scriptures
        b. which deals:
            1) with His Son, born according to the flesh of the offspring of David, foreordained in keeping with the holiness of his spirit Son of God in power by (from the moment of) His resurrection from the dead

        2) with Jesus Christ who gives us grace and (of) apostleship
            a) (immediate object), to win the submission of faith among all nations including the Romans
            b) (ultimate object), for the glory of Jesus Christ

II. To all at Rome
    1. Beloved of God
    2. Saints by vocation

III. Grace and peace
    1. from God our Father
    2. from the Lord Jesus Christ

This type of greeting, which St. Paul invariably prefixes to all his letters (Hebrews excepted), with variations to suit the occasion, was the usual way of beginning letters in his day. The greeting at the head of the Roman epistle is considerably elaborated because St. Paul was not personally and directly acquainted with the Roman Christians, and he wished to mention briefly his credentials and his mission, and give a short summary of the Gospel message.

The name *Paul* etymologically means *small.* It may be that the apostle bore this name from infancy along with his Hebrew name of Saul, for it was not uncommon for Jews living outside Palestine, especially if they were Roman citizens, to have two names, one Hebrew and the other Latin. Or it may be that Saul, at the time of his conversion took the name Paul in token of his great humility. This would be quite in keeping with his temperament, for he says elsewhere (1 Cor. 15:9) that he is "the least of the apostles, who am not worthy to be called an apostle because I persecuted the church of God." In another place he says that he "is nothing" (2 Cor. 12:11) and again in another place that he is less than the least of the saints (Eph. 3:8).

St. Paul describes himself first as *the servant of Jesus Christ,* more exactly as *the slave of Jesus Christ.* If we recall what slavery meant back in the first century of the Christian era, we shall get a better appreciation of the implications of that term. The master's jurisdiction over his slave knew no restrictions whatever. Thus St. Paul indicates his absolute submission to his Lord, the total surrender of his entire being to Jesus Christ. It should be noted also that the Old Testament prophets used the same terminology to describe their relationship to God. They were the slaves of God; Paul is the slave of Jesus Christ. Paul, in substituting himself for the Old Testament prophets, indicates that he places his mission on a par with theirs as of divine origin, and Jesus Christ on a par with God the Father.

Secondly, St. Paul describes himself as *called to be an apostle,* i.e., an apostle by divine vocation. He was called directly by God, —not indirectly through election by the other apostles, as was Matthias,—to the office. The divine vocation of St. Paul is described in Acts, 9:1 ff; 22:1 ff., and 26:12 ff., while in the Epistle to the Galatians we find the apostle's emphatic insistence that his call came directly from God without human intermediary (Gal. 1:1 ff.).

The word *apostle* means *legate* or *messenger, ambassador* or *official representative.* It was the name which our Lord gave to the twelve special heralds of Christianity and organizers of the Church (Lk. 6:13; Mt. 10:3; Mk. 3:13).

In the third place, St. Paul descrbes himself as *set apart,* i.e., selected from among many, *for the gospel of God.* The *gospel of God* here means the work of spreading the glad tidings of salvation which have been revealed by God through His divine Son incarnate.

This salvation effected and proclaimed by Jesus Christ was foreseen and foretold by the Old Testament prophets, not merely those who are so designated in our present day Bibles as the four major and the twelve minor prophets, but the Old Testament writers in general. These promises of God are found in the Holy Scriptures—holy because God is their principal author and because their contents are holy.

This good news or gospel concerned God's son who was such before His twofold manifestation as such on earth, of which St. Paul speaks presently, His manifestation in the lowliness of human nature and His glorification in His resurrection.

This son was born, or more literally *made to him* (God), *according to the flesh, of the offspring of David,* i.e., the Son of God was born, as regards His human nature, of the lineage of David.

What follows in the epistle is what makes this passage especially apt for the vigil of Christmas, setting forth as it does, the twofold generation of our Lord.

Here we have the Catholic doctrine of the two natures in

Christ, the human (according to the flesh, of the offspring of David), and the divine (the holiness of his spirit).[1]

The Son of God was not absolutely constituted Son, in the sense that He became what He was not before, for He was already the Son of God prior to the Incarnation. But He was constituted relatively Son of God. In the eyes of men he was constituted what He had always been in reality, without, however, being recognized as such by men. This recognition, or at least the irrefutable grounds of such recognition, came with His glorious resurrection. Prior to that glorious triumph He was the Son of God in the lowliness and weakness of His human nature. His divinity was concealed from men. He had emptied Himself of the glory of His divine nature by taking the nature of a slave, the nature of man, and in outward appearance He was in the eyes of unenlightened men nothing but a man, but in reality He was a divine Personality. The weakness and lowliness of human nature, however, gave place to power and majesty from the moment of His glorious resurrection from the dead, and thus he came to be recognized, He was constituted in the eyes of men, the son of God in power. (Cf. Phil. 2:5-11.)

This constituting of the son of God in power began at the moment of His resurrection when His body, reunited to His human soul, came forth glorified, impassable and immortal from the tomb[2]

From this risen and triumphant Jesus, Paul received the grace of conversion and the appointment to the apostolic office with the special commission to bring the Christian message to the Gentile world. When St. Paul says *we have received,* he does not intend to imply that all the faithful have received the same degree of grace and the same apostolic office, nor does he wish by that phrase to associate the other apostles with himself. It is rather the epistolary plural, an official plural which connotes more solemnity and emphasis, such as the Holy Father uses in his encyclicals.[2]

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[1] For other explanations consult Boylan, *St. Paul's Epistle to the Romans* (Dublin, 1934); Cornely, *Commentarius in S. Pauli Epistolas, Epistola ad Romanos* (Paris, 1896); Callan, *Epistles of St. Paul,* Vol. I (New York, 1922).

[2] For variant explanations see the works cited above.

The immediate purpose of St. Paul's commission as an apostle was to labor to bring about the submission by faith[2] to God, i.e., the unquestioning acceptance on the authority of God of the revealed truths of Christianity. The field in which this mission was to be carried out was the entire Gentile world, as God had declared to Ananias (Acts, 9:15), and as St. Paul had previously written to the Galatians (2:7). The ultimate object of the apostle's mission was the glory of Jesus Christ. It was for the sake of the name of Jesus Christ that Paul exercised his ministry, i.e., that Jesus Christ might be recognized by the Gentiles to be just what St. Paul declared Him to be, the incarnate son of God, true God and true Man, the sole Saviour of mankind, and that having been acknowledged as a Divine Personality by the Gentiles, He might receive their love and worship.

St. Paul does not style the Romans *called by Jesus Christ,* for he habitually attributes the call to the faith to God the Father. Paul rather describes the Roman Christians as the *called to be Jesus Christ's,* i.e., by God's efficacious call to the faith the Christian becomes a member of Christ's mystic body. He is Christ's; he belongs to Him; he is incorporated into Him.

Thus we have in this introduction to the epistle the most basic and important of the Christian doctrines—the two natures of Jesus Christ united in the one divine, eternally preexisting Person of the Word, the subjective condition required of our union with Christ, faith, and the doctrine of our mystical incorporation into Christ. St. Paul, in the course of the epistle to the Romans, returns again and again to these doctrines.

JOSEPH L. LILLY, C.M.

Denver, Colorado.

OBSCURITIES IN THE LATIN PSALTER

X

58. Psalm 67:5b. (Thursday, at Matins.)

Iter facite ei, *qui ascendit super occasum.*

This triumphal hymn exalts the God of Israel in the guise of a monarch victorious over his foes and returning to his capital in solemn pageant. In the fervor of the poet image follows image in flashes often so vivid and brief that the composition could not fail to suffer by translation. This single Psalm presents a score of tangles in the Vulgate's version, some of which attract one's weekly notice with a force not lessened by long acquaintance. Most of them arise from slight occasions. Primitive vocables in Hebrew are often so plastic to different shapings that only their context reveals their particular mold. The Greek, richer in exact detail, less governed by association, and often translating word for word, may turn the meaning of a key-word just far enough to deflect the thought at the crossroads. The Vulgate then seconds it because of its liturgical prestige. The Septuagint's own critical value is not negligible, but is also far from uniform, and weighs lighter in the Psalter than in some other books. In Hebrew, again, so much of syntax may turn upon one final letter that the radical meanings of a whole series of words may be preserved in the Greek while their respective constructions may not fare so well.

Our first passage, however, is not hard to unravel, nor is the LXX much to blame in writing "prepare a road for Him who mounts upon the sunset." However, the pageant of the Psalm is envisioned on earth rather than above the clouds. To take *occasum* first, the radicals of its Hebrew original appear in several roots of different meanings. One of these does express the "going in" or "setting" of the sun. Another, however, appears in *'arabah,* "plain," applied especially to the great depressed area south of the Dead Sea, but also used of "plains" in common, and here in the plural, as acknowledged by LXX. The original of *qui ascendit* is a Hebrew participle embracing the actions of "mounting" and "riding" in one verb, and the versions emphasize the former action where the context rather expects the latter. The exhortation should read,

"Prepare a highway for Him *who rides over the plains.*"

59. Psalm 67:7. (Thursday, at Matins.)

Deus qui inhabitare facit *unius moris* in domo: qui educit
vinctos *in fortitudine, similiter eos qui exasperant,*
qui habitant in sepulchris.

Among the Conqueror's titles to glory is a fatherly providence, illustrated by His dealings with three specified classes of subjects. The first are homeless individuals. The original of *unius moris* is a substantive meaning "the only one," often in apposition with another noun, and then amounting to the adjective "only." The LXX understand it as "united" instead of "alone," perhaps influenced by its plural form. But social isolation is the lot of every vagrant, and his class may be numerous. "Lonely ones" are not forgotten; the King even "settles" them (so the Hebrew) as permanent accupants of "a house."

Next, the same providence "leads out captives." The next phrase in Hebrew means "into success" or "prosperity," the mere "in" having this terminal force after such a verb. Schleusner thinks that the LXX, in writing ἐν ἀνδρείᾳ, simply understood "prosperity" for prisoners as "liberty," and expressed the latter by "manly power," thus occasioning *in fortitudine.* Jerome repeats the latter in his version. But this fails to render the preposition idiomatically, and makes the phrase seem to qualify the act of liberation instead of denoting its term. The Hebrew gives us "who leads out captives into prosperity."

The third member of the verse has been the most mishandled. The Hebrew conjunction is "nevertheless"; but its adversative force is neglected in the notion of mere addition, leading to "likewise" in LXX and V. Jerome rightly restores it to *autem. Qui exasperant* is simply a participle, "the stubborn" or "recalcitrant," and no second relative intervenes between it and its predicate "abide" or "dwell." *In sepulchris* follows the LXX's rendering of a noun meaning "arid regions," and here Jerome writes *in siccitatibus.* The third class, self-willed and self-sufficient, deserve no provision and are left to their choice.

"The God who settles *the lonely* in a house,
who leads out captives *into prosperity,*
whereas the perverse abide in barrenness."

60. Psalm 67:10a. (Thursday, at Matins.)

Pluviam *voluntariam segregabis,* Deus, hereditati tuae.

Voluntariam represents an abstract noun, "willingness," which is here an attributive genitive after "rain." Occasionally in such connections the word implies generosity or bounty. So evidently here. The verb suggests some textual doubt, but is not impossible as it stands in TM. The idea of "shedding" in its aspect of "scattering" seems to have been too rigorously interpreted as "distributing," and hence "separating." The sentence can be read, "A *bounteous* rain thou *sheddest,* O God, on thine inheritance."

61. Psalm 67:12. (Thursday, at Matins.)

Dominus dabit verbum *evangelizantibus, virtute multa.*

The verse is ill divided, having properly three words to each member. "The Lord will give a message" is quite literal. The next word is not dative after "give," but the subject of a new sentence; and the original of *virtute multa* is its predicate, not an adverbial modifier. The verse bears on the subsequent context, where the "message" of victory and spoliation appears in the next three verses as if in direct quotation. *Evangelizantibus* is feminine: women are to spread among the people the news of the enemy's rout and the booty that lies to hand. The whole should read,

"The Lord will give a message;
the newswomen are a great array."

62. Psalm 67:13. (Thursday, at Matins.)

Rex virtutum dilecti, dilecti: et speciei domus dividere spolia.

Thus begins the message which the women pass from mouth to mouth. The LXX used a text agreeing with TM, except for reading *yodh* for *waw* in the stem syllable of the twice repeated adjective. This is really a finite verb, of which "kings," actually plural, is the subject. Correcting the one letter of LXX tó that of TM, the women's announcement is "The kings of armies flee! they flee!" Jerome writes *Reges exercituum foederabuntur, foederabuntur;* but no Hebrew expression for forming an alliance is near enough to the text to found a probable emendation. If by *foederabuntur* Jerome merely meant "will be friends," he may have read his Hebrew text as the LXX did theirs; but the condition is uncertain, and the evident sense of the next member supports "flee" on its own part.

To the four words that follow *et* the LXX fairly adheres in meaning, though its constructions are hard to explain. *Speciei* would translate a Hebrew word of much the same consonants as that in TM; this latter, however, is "tenant of a house" in the feminine. *Dividere* is really finite, and either future indicative or potential subjunctive. So abundant is the spoil of victory as to be accessible to the weakest of subjects; not only a woman, but a "stay-at-home" among her sex, may help herself. So the women are crying,

> "'*The kings of armies flee! they flee!*
> *and she that keeps house may partake of the spoil.*'"

63. Psalm 67:14. (Thursday, at Matins.)

Si dormiatis inter medios cleros, pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri.

Dormiatis, once again, is not necessarily "sleep," but "lie" or "lodge." *Inter medios* stands for the Hebrew "between." *Cleros* in both LXX and V seems to express its primary aspect of "lot" or "possession" rather than the condition of persons chosen as it were by lot. In its Hebrew original we find that idea still more remotely fixed in a word apparently meaning "hearthstone" or "fire-stone," which is now in the dual. This primitive meaning is evidently appropriate here. The stones used for propping up the cooking-vessel (or were they to heat the contents?) are indeed the owner's most intimate "lot," but here their significance lies in their lowliness and seclusion.

Since neither the second nor the third member is a complete sentence, some copula is needed, and needed just at this point. Apparently the "newswomen" are still proclaiming their message. Those of them who flit about the sport of looting are gaudy with their gains, and their companions compliment them in metaphor: "you are," rather than "you are like." "The wings of a dove that is covered with silver" is quite literal, even to the explicit participle modifying "dove" and lost in the composite *deargentatae.* Probably only the silvery aspect of a dove in flight is referred to.

Posteriora is in Hebrew the poetic word "pinions," while *dorsi* is a redundancy due to the LXX. The rest agrees with TM in rendering "(covered) with the sheen of gold." So the verse seems addressed to the "stay-at-homes" who are improving their uncommon opportunity:

"'*Though you lodge between the hearthstones,*
(*you are*) *wings of a dove covered with silver,*
and her pinions with the sheen of gold.'"

64. Psalm 67:15. (Thursday, at Matins.)

Dum discernit coelestis reges super eam, nive dealbabuntur in Selmon.

This verse seems to conclude the poet's quotation of the women's exultations. The single words of TM are clear enough, and well attested by LXX with the usual minor exceptions of syntax; but the sense of the whole is hopelessly obscure. The original of *coelestis* is rather *omnipotens. Dealbabuntur* is an impersonal verb in the singular, "it will snow" or (as pointed) rather "let it snow," and *nive* is redundant. *Discernit* reads *shin* for *sin* in a verb meaning *extendit* (or at times *dispergit*); the correctness of the latter is confirmed by the prepositional phrase here rendered *super eam,* which in its Hebrew form seems inappropriate after the former verb read by LXX and V, although Jerome inclines to this in *divideret.* The versions seem to connect *super eam* with *reges,* as "kings over her," which, however, would also be awkward in Hebrew as attached to the noun alone, besides implying a plurality of kings over some one territory. The first member is probably "When the Almighty strews kings upon her," perhaps upon "the land" or "the soil," either of which would be feminine in Hebrew.

As for "snow in Selmon" (Heb. Ṣalmon), it sounds like some popular proverb. Identifications of the place are mainly conjectural, and apparently inferred only from this allusion. Hagen and Buhl follow Wetzstein's preference for the highlands of the Ḥauran, far east of the Jordan, and Szczepanski even calls Ṣalmon an earlier name for this locality; whereas G. A. Smith, Guthe and Köppel do not mention the name. We cannot even say whether "snow in Ṣalmon" was a common phenomenon, or imagined as a prodigy. Some suppose the whitening bones of the kings "strewn upon her" as being compared to snow. At all events, whatever the "newswomen" meant by it, they seem to be quoted as saying,

> "'*When the Almighty strews kings upon it,*
> *let there be snow in Ṣalmon!*'"

65. Psalm 67:16-17a. (Thursday, at Matins.)

Mons Dei, mons pinguis. Mons coagulatus, mons pinguis:
ut quid suspicamini montes coagulatos?

Again the traditional Hebrew text seems well supported; but it is badly divided here, though its balance is clear in the original. The repeated *pinguis* closes the two parallel members of 16, each of which is a complete sentence, lacking the copula as usual. *Pinguis* itself interprets a Hebrew place-name as a common attributive. This "Bashan" was so named as being "smooth," probably meaning generally cleared of obstacles to cultivation. This famous pasture land extended on both sides of the Jordan north of the Sea of Galilee, with its greater part east of the river. Its well fed herds of cattle suggested to Amos his appellation "cows of Bashan" for the opulent dames of Samaria. "The Mount of Bashan," meaning the whole extent of its highlands, is the subject in both members of 16, their predicates being anticipated for emphasis. The poet is about to contrast these imposing heights with the humbler but divinely favored "mount" of Sion. In the first member *mons Dei* is figurative, using the divine name in attributive genitive, to express "a godlike mount" as either surpassing among mountains or, perhaps, especially worthy of a divine author. The second predicate, *coagulatus,* is too literal in effect, although its radical meaning is indeed "shrunk together" like a curdled liquid. As such a substance shows a lumpy and uneven surface, so a range of hills has its summits: "a mount of peaks is the Mount of Bashan." The attributive word is a plural noun here, while its construction in the next sentence is rather adjectival.

Verse 17 has three well balanced members, the first of which calls for explanation, while the others are quite clear. *Montes coagulatos* is a vocative in apposition with the subject of *suspicamini.* The latter's original means "observe narrowly" as in suspicion or envy. Connecting the two verses entire, we may read:

(16) *"A godlike mount is the Mount of Bashan,*
a mount of peaks is the Mount of Bashan.

(17) *Why do you stare, you crested mountains?*
This mount it has pleased God to dwell in;
yea, Yahweh will abide in it forever."

To be continued.

W. H. McCLELLAN, S.J.

Woodstock, Maryland.

PROBLEMS OF BIBLE REVISION

The External Form of the Old Testament

By the "external form" of the revised text of the Catholic Bible we mean the printing of it in paragraphs instead of the present verses and chapters, the manner of showing the poetic passages, the addition of headings both in the body of the text and in the margin. All this might at first appear to be the least important element of the revision. And yet, for many reasons it will be one of the most striking elements, and one that occasions particular difficulties.

The adoption of such devices for simplifying the reading of the Bible follows naturally upon the fundamental intention of the revision. It is not enough to improve the text itself, for this leaves still much of the obscurity that is inherent in the Bible. Little was done in the form of Challoner's version to overcome this obscurity; in fact his taking over of the chapter and verse form did something to increase it. In this respect his work was inferior to that of Rheims-Douay. We are getting back to the logical division of the text when we return to its paragraphing; we are also providing further simplification when we mark off the divisions of the various books and indicate their contents. The popular character of the revised text practically dictates some such policy.

But in this very effort to show in its external form the meaning of a book there appears a reason for looking upon the method as of some importance. While external in appearance, each element of this form will reflect an interpretation of the book. It is, therefore, intimately tied up with the text itself; and it will be for the revisor a matter of serious study as it will be for the reader a significant guide to the meaning he is to take from the Scriptures. And here becomes manifest also the difficulty of the method. The revisor must first know the book before he can divide it, and then he must make his divisions and captions clearly representative of his views.

Both the importance and the difficulty of the principle have been experienced in our revision of the New Testament, but they were much less a problem than they will be in our work on the Old Testament. It is proposed to discuss here some of these problems and the solutions already offered for them, and further to raise some questions not as yet fully aired. The problems we face in this respect in our work on the Old Testament may be conceived as rising from two main sources. The first, and the more important, is the marking off of the text with headings and marginal titles. The other is the manner of showing the form of Hebrew poetry.

I

The principle adopted for the captions and headings in the text is clear enough. It calls for the indication of the main divisions of a book by means of pertinent captions, the addition of subheadings when necessary, and the breaking up of these units into their logical parts with marginal titles. Sufficient illustration of the plan will be found in the revised New Testament when it appears in the near future. Some such method is followed in Hetzenauer's edition of the Clementine Vulgate, though not in Gramatica's.

That the revision of the Old Testament makes the application of this principle difficult will be obvious to anyone who has attempted to teach or explain any of its books. A glance at the Special Introductions to the Old Testament will reveal that authors are not always agreed in their analysis of the books. This is true of Catholic as well as of other writers on the subject. And it is true of the Historical Books no less than of the more difficult Sapiential and Prophetic Books.

The division of the Historical Books of the Old Testament presents a problem from another aspect. They are not, as we know, historical in the modern sense of an historical treatise, but rather religious theses which make use of historical material. To represent them, therefore, as giving historical events in strict chronological sequence is to run the risk of distorting their interpretation. The hazard of this is probably increased by the fact that some of the books, as for the most part Kings and Paralipomenon, may be read as following a principle of time sequence. The lacunae in Numbers, Josue, Judges, Esdras make it evident that the Hagiographers were not interested in this time element nearly as much as in the higher import of their message. In sections so apparently chronological as the stories of David and Solomon care must be exercised. An instance might be given in the present place of 2 kgs. 7, the promise of an eternal throne to the house of David, which very probably belongs much later in David's life than might appear.

No general solution can be given for such problems. The revisor must rely upon his knowledge of the book, upon the wording of his headings, and perhaps also upon the footnotes for further clarification. The principle asks only that the content of a given division be accurately shown in relation to its wider context. Following the Vulgate, we have made no provision for rearranging the Bible, even when it is rather clear that a readjustment of verses or chapters would result in a better context.[1] Sound interpretation would call for enquiry into the author's reason for the present order of his narrative, and the indication of this reason in a footnote if the instance is sufficiently grave.

Such problems will, of course, abound in the Sapiential Books and in the Prophets. Consider, for instance, the perplexities of the Canticle of Canticles in this regard; or the varying interpretations and divisions of the first chapters of Nahum and Habacuc. In addition to more careful study, more reliance on footnotes will contribute to the solution of these problems. It is obvious that we cannot go as far as we shoud like in the use of marginal titles without making them too prominent. Job can be shown in its dramatic character, but hardly all the details of Canticles.

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[1] This is done in such series as the "Bonner Bible" (*Die Heilige Schrift des A. T.*, Bonn, Hanstein,) and the Westminster Version (*The Westminster Version of the Sacred Scriptures*, N. Y., Longmans, Green). In the latter it is true at least of Dom Hugh Bévenot's *Nahum and Habacuc* (1937).

This necessary conservatism in the use of titles and captions is not the least occasion of difficulty in our plan. Too numerous or too lengthy headings may prove more of a hindrance than a help. On the other hand, brevity calls for wit. But in this whole problem we have great assurance from the fact that each of the revisors for the Old Testament has had previous experience with serious work on the book entrusted to him. Given with this an earnest effort to apply the principle, we may be confident that the difficulty of the work will not interfere with its successful aaccomplishment.

II

A considerable part of the Old Testament is poetic in form. The principles of the revision we are making call for a recognition of this fact in the manner of printing the text. And here again we come upon some problems in trying to arrive at the most effective way of showing Hebrew poetry in English.

It is hardly necessary to observe that for the original form of this poetry recourse must be had to the Hebrew text. The versions did not take it into consideration. The modern editions of the Masoretic text make some effort at representing this versification, though they are not always as accurate as they might be. Further, everyone is aware that authors are still discussing the essential features of Hebrew poetry. That parallelism is one of its outstanding characteristics may be taken for granted. But whether the verse or the stichos is the unit, and just how universally the stanza was used, are matters upon which agreement has yet to be reached. And though we were to attend only to the parallelism which is so frequent a note of Hebrew poetry, we know that it is not always a simple matter to determine the form.

All this means that an effort to represent this poetry in English, from which it differs so much in idiom, demands careful attention. Since, however, this is an element common to most of the books of the Old Testament, the Editorial Board has adopted a rule that should help solve some of the difficulties while ensuring a degree of uniformity. Without entering into the moot questions attaching to the subject, it is agreed that our purposes can be secured if we attend mainly to the parallelism of the original. Of the various ways of showing this, the following was thought the best:

A jealous and avenging God is the Lord,
  the Lord avenges and is full of wrath.

The indentation of the second member of the parallel shows its subordination to the first. At the same time, since it is not the start of a new thought, there seems no reason for beginning it with a capital letter. This method should be followed in all poetic passages, even when the parallelism is more complicated, as it often is, than in the example given here.

At times the parallelism is not clear. This may be due to some fault in the text of the original, or to some weakness in its Latin translation. But again it may have been the intention of the Hagiographer. In any case, we shall have little occasion to correct the text on the basis of this principle.[2] The adopted form will do service even when the relation of the members of the verse is not too patent.

The arrangement of the text into stanzas touches also upon a question that is disputed. Some authors, such as Condamin,[3] look for stanza structure in practically all the poetic sections of the Old Testament; and they often determine a regularity of structure that is hard to verify. Those who maintain that Hebrew poetry knew little if anything of poetic forms such as our odes are probably much nearer the truth. And yet there is evidence enough that at times stanzas were intended. Nothing has been decided in this regard by the Editorial Board. In cases where stanzas are well defined, as in the beginning of Amos, they should be indicated in the English version. Further, when the revisor feels that this structure is present and will aid the understanding of the passage, he should follow it in his translation. The best guide will be the sense. And this will in turn depend upon the revisor's study of his book.

There is a final question in this connection. Should we take into account in the revision the acrostic found in several passages of the Psalms and of the Prophets? This question is not of great moment since the acrostic does not touch the meaning of the passage. And yet, since it occurs in the original, and was at least in most instances the design of the Hagiographer, it would seem just to give it some attention. Some difficulties appear at once when we try to show this poetic device in English. Some of these will be found in the first chapter of Nahum.

2 (A) A jealous and avenging God is the Lord,
the Lord avenges and is full of wrath;
The Lord takes vengeance upon his adversaries,
and lays up wrath for his enemies.
3 The Lord is long-suffering and great in power,
but the Lord will by no means clear the guilty.
(B) In tempest and whirlwind is his way,
and clouds are the dust of his feet.
4 (G) He rebukes the sea and dries it up,
and turns all the rivers into a desert.

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[2] Such alterations of the text are not unusual in commentaries and modern versions. Cf. Bévenot, *op. cit.*, and Moffatt's version of the O.T.

[3] Cf. A. Condamin, *Poemes de la Bible avec une introduction sur la strophique hébraique.* Paris, 1933.

(D?) Destroyed are Basan and Carmel,
and the flower of Lebanon languishes.

It is evident at once that the letters of the acrostic must be written either in the margin, as above, or in the center before each verse. The latter, followed by Bévenot,[4] is less acceptable as giving too much prominence to the device. In the above example it is but accidental that (A) and (D) correspond with the first letters of their verses. Again, the use of the names for the Hebrew letters, as "aleph," "beth," etc., will have little meaning for the average reader. And still to make use of their English equivalents, as above, may be misleading in that G does not belong between B and D. A further disturbance might be found in the absence of the acrostic from 2b and 3a, not to add the uncertainty attached to D and to other letters in this case.

A final decision may not be advisable in this matter until enough of the revision has been seen to justify a conclusion, It would seem, however, that, in view of the difficulties involved, and because of the negligible character of the acrostic as far as the sense is concerned, a brief note referring to it might be sufficient. But one may still wonder whether this does justice to the regularity of its use in Lamentations.

WILLIAM L. NEWTON

Washington, D. C.

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[4] Cf. Bévenot, *op. cit.*, pp. 1 f.

ARCHAEOLOGICAL CORNER

PREHISTORY, PROTOHISTORY, HISTORY

Prehistory, in a broad sense, includes whatever may be known about man and his endeavors before the appearance of written records. In its restricted sense as used by some recent authors, the term refers to the Old and Middle Stone Ages, when man was principally a food gatherer, subsisting on fish, game, and such other wild food as he might chance upon. To the New Stone Age and after, when man began to lead a more sedentary existence with specialized activities, the term protohistory has been given. History, strictly so-called, being largely dependent on written records, is not possible, of course, until such documents appear. The earliest systems of writing known were the Sumerian and Egyptian, dating from about 3000 B.C.

Prehistory and protohistory form a fascinating field of research, with an exacting technique which frequently requires the collaboration of specialists from many other fields. Among those who have attained eminence in this work are a number of priests, such as Father H. Obermaier in Germany, Abbé H. Breuil in France, and Père P. Teilhard de Chardin, S.J., in China. Abbé Breuil, according to last reports, was pursuing his researches unmolested along the Valley of the Somme near Abbeville. Last year, he unearthed flint artefacts in deposits which he believes to be definitely of the first interglacial period. Père Teilhard de Chardin, who has many discoveries to his credit in China, came to Philadelphia in 1937 and read a paper at the International Symposium on Early Man. A number of talented women have entered the prehistoric field and have tracked Stone Age Men to their caves and hunting grounds. Miss Dorothy Garrod, in particular, has had exceptional success in this work among the caves of the Carmel range and in other parts of the Near East.

THE PLEISTOCENE ICE AGE

About 18,000 years ago according to conservative estimates based on Dr. de Geer's system of geochronology, a large part of Europe and North America was still covered with ice, which in many places was more than a mile thick. The ice did not constitute a continuous sheet from the polar regions, but radiated in the form of lobes from a number of centers. In Europe, one such center was the Alpine region; another, was the low ground to the north of the Gulf of Bothnia. From the latter region, there radiated the great Scandinavian ice sheet, with extensions far into Russia and the northern portions of Germany and Holland. The ice sheet which extended over much of the British Isles may also have been connected with it.

In North America, there were at least three major centers—the Labradorean in northeastern Canada, the Keewatin west of Hudson

Bay, and the Cordillerian in the mountains of Western Canada. From the Labradorean center, the ice radiated southward over the New England States to Long Island and northern New Jersey, and southwestward over the Great Lakes toward the Ohio and Mississippi Rivers. From the Keewatin center, the ice radiated southward to the Missouri River. These two great sheets met along the Mississippi Valley with the exception of a large section in Western Wisconsin which seems to have been untouched by either. The Cordillerian sheet extended southward to the mouth of the Columbia River and northward into southern Alaska. It also overflowed through passes into the plains east of the Rock Mountains, but there is no conclusive evidence of its ever having met the Keewatin sheet. There may have been a long corridor between them untouched by ice from either. Strangely, the interior of Alaska, like most of Siberia and the arctic strip in Norway, shows very litle evidence of any extensive glaciation.

The southern hemisphere also had its ice age during Pleistocene times, but it is not certain that its maximum periods of glaciation were contemporary with the maximum periods in the northern hemisphere. In the tropics, there were pluvial and interpluvial periods, but thus far, these have not been satisfactorily correlated with the glaciations to the north or to the south.

Although it is generally believed now that the European and North American ice ages were more or less contemporary as a whole, it is not certain that their maximum glaciations were reached simultaneously. In Europe, the Scandinavian ice sheet waned in three stages, known as the Daniglacial, Gotiglacial and Finiglacial. Apart from remnants which still linger in the mountains of Norway, deglaciation was practically complete according to Dr. de Geer by 6000 B.C. In America, the Labradorean and Keewatin ice sheets disappeared entirely, while the Cordillerian still lingers in the Canadian Rockies as does the Alpine in Switzerland. Regarding the length of the ice ages, estimates vary from twenty-five thousand to a million years.

Following Penck and Brückner's studies in the Alps, most geologists accept a four period European ice age with three warm interglacial periods. Many believe that the present times are interglacial, and that ice sheets will again extend into the temperate zones of both hemispheres. Penck and Brückner named the successive glacial periods Günz, Mindel, Riss and Würm after the Swiss valleys where their chief characteristics were best exemplified. Further studies by other geologists have divided the Günz, Mindel and Riss periods into two phases each, and the Würm period into three phases. Three additional phases (the Danubian) are believed to have preceded the Günz. In North America, geological theory has likewise postulated at least four main periods of glaciation. These have been named Nebraskan, Kansan, Illinoian and Wisconsin, the Wisconsin being the most recent. All evidence indicates that the advance and regression of the ice sheets must have been a complicated phenomenon, involving considerable regional fluctuation at various times.

THE PALAEOLITHIC OR OLD STONE AGE

Men of the Old Stone Age in Europe were contemporaries of the glacial periods. They lived mainly in caves or under overhanging cliffs, and hunted big game along the edge of the ice sheets. The earliest of them had a few crude tools struck from flint or other stone. New techniques, however, were gradually developed, the forms of the tools improved, and their variety increased. The cultures of the Old Stone Age have been arranged in an ascending scale and named after the French sites where they were first found. In the early or lower Palaeolithic are included the Chellean, Acheulian and Mousterian cultures. The Aurignacian, Solutrean and Magdalenian form the late or upper Palaeolithic. Under the influence of Abbé Breuil, who has made some notable discoveries near Abbeville on the Somme, Abbevillian is now generally substituted for Chellean. The Abbevillian is considered the earliest of Palaeolithic cultures in France and is placed in the first interglacial period.

Recently, other terms have been introduced into the classification such as Clactonian, Tayacian, Micoquian and Levalloisian. These as well as the older classes have been subdivided into numerous phases, which even the experts have difficulty to distinguish. Two general types of flint tools have been recognized in the earlier periods, the heavier core type (hand-axe) and a lighter flake type. The core type seems to predominate in southwestern Europe, the flake type in England and eastward over central Europe and southern Russia. Both types ultimately became mixed. In upper Palaelothic times, there developed from the flake type a blade type, which is regarded as the flint ancestor of knife blades and chisels. Bone was also utilized to some extent in the various cultures, and no doubt wood and other perishable materials as well. From the numerous bone implements found in northern Europe and Asia, Prof. Menghin of Vienna concludes that a distinct bone culture developed there, independent of the stone cultures to the south.

E. A. CERNY, S.S.

Baltimore, Maryland.

BIBLICAL NEWS

The revised text of the New Testament which the Association has prepared for The Episcopal Committee on the Confraternity of Christian Doctrine is now in the press. The volume will be one of which the Association may well be proud. The members will be anxious to co-operate to the utmost in having the text widely and well received.

The first edition, which is to be called The Confraternity Edition, will be uniform in size and in binding. The volume will contain close to eight hundred pages (including glossary and maps), 5½ by 7½ inches bound in flexible imitation leather.

The printing is being done by the St. Anthony Guild Press, Paterson, N. J. The distribution will be handled by the specially appointed National New Testament Committee at the National Headquarters of the Holy Name Society, 141 East 65th Street, New York City. Orders for copies should be placed with the parochial or diocesan organizations of the Holy Name Society or sent to the National Committee in New York.

The book will be sold for one dollar. Merely to defray the expenses of circulation, a discount of 5% will be given to parishes, schools, religious communities, etc., on orders in lots of twenty-five or more copies.

Since the extent of the demand for copies is not easily determined, it has been found advisable to distribute the revised New Testament through an advance subscription campaign. The campaign will be conducted partly through the mails, but largely in the parishes through the men of the Holy Name Society, especially on Biblical Sunday, May 18. The National Committee plans to fill all orders within ninety days after Biblical Sunday.

Some time ago The Episcopal Committee on the Confraternity and The Catholic Biblical Association sent letters to the hierarchy of the United States requesting that May 18 be designated Biblical Sunday to commemorate the appearance of the revision. Encouraging replies have been received from many of the archbishops and bishops. Diocesan committees have in many instances been appointed; numerous pastoral letters on the Scriptures are anticipated.

The members of the Association will note with pleasure this realization of its purpose. No effort will be spared to take advantage of these opportunities to make the Scriptures better known and loved. Articles, lectures, sermons will be expected on every possible occasion in order to increase among the faithful the appreciation of this rich inheritance of the Church.

Since the Catholic Biblical Association of America undertook to revise the Old Testament in January, 1939, it has been found necessary to extend its Editorial Board. The following have therefore been appointed to constitute the Editorial Board for the Revision of the Old Testament:

The Rev. E. P. Arbez, S.S., M.A., S.T.D.; Rev. E. H. Donze, SM., S.T.D., S.S.L.; Rev. J. F. McConnell, M.M., S.T.L., S.S.L.; Rt. Rev. Msgr. W. L. Newton, M.A., S.S.D.; Rev. J. P. Weisengoff, M.A., S.T.D., S.S.L. The preceding are connected with the faculty of Catholic University of Washington, D.C. The Rev. J. E. Steinmueller, S.T.D., S.S. L., Seminary of the Immaculate Conception, Huntington, N. Y.; the Rev. J. P. Christopher, Ph.D., Immaculate Conception Seminary, Darlington, N. J.; the Very Rev. C. J. Callan, O.P., S.T.M., Litt.D., Hawthorne, N. Y.; the Rev. J. L. Lilly, C.M., S.T.D., S.S.L., St. Thomas Seminary, Denver, Colo.; the Rev. W. H. McClellan, S.J., M.A., S.T.D., Woodstock, Maryland; the Rev. J. A. McHugh, O.P., S.T.M., Litt.D., Hawthorne, N. Y.; the Rev. T. Plassmann, O.F.M., Ph.D., S.T.D., S.S.L., St. Bonaventure, N. Y.; the Rev. W. S. Reilly, S.S., S.T.D., S.S.D., St. Mary's Seminary, Baltimore, Md.

The Rev. P. W. Skehan, S.T.D., of the Catholic University will act as Secretary of the Editorial Board. In the future the revisors of the Old Testament will communicate to him any information regarding their revision and its completion.

On account of ill health, the Rev. Charles F. DeVine, C.SS.R., S.S.L., of St. Alphonsus Seminary, Woodstock, Ontario, Canada, has withdrawn from the Revision Committee of the Old Testament. Fr. DeVine had been assigned the book of Leviticus. The Rev. John J. Doughtery, Immaculate Conception Seminary, Darlington, N. J., has undertaken the revision of the book.

The Rev. Henry Dillon, Ph.D., S.T.D., S.S.L. of St. Mary's Seminary, La Porte, Texas, has also withdrawn from the Revision Committee of the Old Testament. The Minor Prophets, Joel and Abdias, which had been assigned to Fr. Dillon, will be revised by the Rt. Rev. Msgr William L. Newton, S.S.D., of the Catholic University.

Likewise, the Rev. Albert M. Casey, S.J., S.T.D., S.S.L., and the Rev. John T. Curran, S.J., S.T.D., S.S.L., both of Alma College, California, have found it inconvenient to continue their revision on the Book of Psalms.

The Rev. Edward F. Siegman, C.PP.S., S.T.D. of St. Charles' Seminary, Carthagena, Ohio, has been added to the Revision Committee of the O.T. Father Siegman will revise the Fourth Book of Kings and its parallel passages in the Second Book of Paralipomenon. Father Collins, S.J., of Weston, Mass., who has been working on the Third

Book of Kings will revise its parallel parts in the Second Book of Paralipomenon.

The following have been appointed as the theological censors for Revision of the New Testament: The Rt. Rev. Msgr. Henry J. Grimmelsman, S.T.D., Pontifical College Josephinum, Worthington, Ohio; the Rev. John F. McConnell, M.M., S.T.L., S.S.L., Catholic University, Washington, D.C.; and the Rev. Joseph J. Tennant, S.T.D., S.S.L., Immaculate Conception Seminary, Huntington, N. Y.

BOOK REVIEWS

MARTIN J. SCOTT, S.J., *Jesus as Men Saw Him* (New York: Kenedy & Co., 1940). Pp. 207. $2.00.

"Christ is not loved because He is not known" was the lament of Pope Pius X. It is also the cry of his successors and of all earnest Christians who look upon the modern world. It is beyond the compass of human tongue to describe how miserably society languishes because it knows not Christ. Yet, we see the effects of this ignorance in war, divorce, injustice and social unrest of every kind. Millions of souls hunger for Christ who is "the Way, the Truth and the Life" of mankind. It makes all the difference in the world to a person whether he knows Christ or no; whether he approaches closer to Christ or no. For Christ is the road to the Father. Christ is the King of the human mind, and the human will; He is the King of man's body and soul. The object of the Church, the sacraments and preaching is to bring Christ to souls. But to do this more intimately, to co-operate more intelligently men must approach closer by their own desire to study Christ and to understand Him better.

Father Martin J. Scott, S.J., gives our people an excellent book which makes Christ live before their eyes. The very title, *Jesus As Men Saw Him,* is attractive and will help to win readers to its precious contents. Printed in large, clear type, the book presents 207 pages of apologetic material in popular and lucid style. It is unencumbered by critical apparatus, but quotes abundantly from Sacred Scripture to prove the various arguments.

This handy volume could profitably be used in preparing sermons and lectures in defense of Christ's Divinity, miracles and prophecies. Such material is welcome in gatherings of people from all strata of society. From every side we hear "What is Christ?" "What is truth?" "Are the Gospels historical documents?" "What kind of Man was Christ?" "Is He God?" Father Scott treats these and kindred matters in his usual limpid and facile manner. So many Catholics seem to think of Christ as far away and as cold as a Sacred Heart statue. Give them this book and let them ponder it. Knowledge of Christ will lead to love for Him and loyal service in the army of His Cross.

A housewife finds this book excellent reading for herself and her children. Families discuss it at dinner, for it answers many things heard in office, school and shop. A young lad in camp was happy to receive the book for Christmas and it is being read daily by him and his companions. It sends men of all creeds to the Gospels to look with bright and shining eyes at texts perhaps familiar but never before well weighed and considered. What better comment can we add? The pastor, teacher and parent will do well to give this book to our young people. It is a good sign that the young devour such a book and discuss it with others. The modern age demands proof and we can do no better than give them the ancient proofs which our Lord Himself so majestically gives us in the sacred pages of the Gospels. Father Scott treats his sublime subject with that deep reverence, wise discrimination and masterful touch so peculiar to his splendid works.

The last two chapters on "Jesus Living in the Faithful" and "Jesus and the Saints" are not of the same theme as the rest of the book. But their contents are beautiful and make wholesome reading for the people. The subject of grace would be appreciated by young and old alike. It could be introduced into such chapters. We look forward to another book by the renowned author, in which these last chapters will receive fuller development, so that having considered Jesus as men saw Him, we may behold Him mirrored in His saints. The deft and facile pen of Father Scott will surely give us another characteristic full length portrait of Christ.

CUTHBERT GUMBINGER, O.F.M. Cap.

CHARLES J. CALLAN, O.P., S.T.M., Litt.D., *The Parables of Christ* (New York; Joseph F. Wagner, 1940). Pp. vi, 496.

The chief characteristics of our Lord's preaching were simplicity and profoundness. These two features are inseparable in describing the preaching of Jesus. Hence His method of exposition, though in some degree traditional among the Hebrews, attained a sublimity and a perfection undreamed of before. In the presentation of sublime and supernatural truths He often resorted to illustrations from every day life, to images from the immediate realities of the country.

Next to the life of Christ and the various mysteries centered about His divine and human natures, nothing brings us closer to the core of His teaching than the parables.

Father Callan, O.P., Consultor of the Pontifical Biblical Commission, Professor of Sacred Scripture at the Catholic Foreign Mission Seminary, Maryknoll, N. Y., whose facile and learned pen has enriched our libraries with numerous spiritual and biblical books, has now supplied an important need in English biblical lore, a book of the parables of Christ. Its immediate popularity became apparent by the necessity of a reprinted edition within three weeks of its appearance on the market.

The manner of treating the parables has been carefully planned to clarify these classic discourses and to render them more usable for study, preaching and meditation (p. 16). The book contains a fine introduction (pp. 1-20), a comprehensive explanation of fifty-six parables and parabolic or proverbial sayings preceded by Spencer's New

Testament translation (pp. 21-472), and a most useful general index (pp. 475-496).

Each parable or proverbial saying contains five steps: 1. Context and Setting; 2. Image or Illustration; 3. Application and Teaching Illustrated; 4. Explanation of Details; 5. Spiritual Lessons.

For the active priest, who wishes to preach on the parables, this book offers a splendid aid. For the religious, who wishes to increase his or her fervor and piety, this book proffers a mine of spiritual knowledge and consolation. For the educated layman, who seeks to become better versed in the teachings of our Lord, this book is a practical guide. For the scholar, who is already well acquainted with the parables, this book offers a review in a pleasing and invigorating style.

The timely, practical spiritual lessons immensely rich in thought and content, that accompany each parable, should be read and reread; their truths never grow old and can most fruitfully be applied by everyone. Father Callan has clearly and vividly pointed out how these parables can be the embodiments and expressions of the highest spirituality. Undoubtedly these lessons are the ripe fruit of long years of study and meditation.

JOHN E. STEINMUELLER.

ERWIN R. GOODENOUGH, *An Introduction to Philo Judaeus* (New Haven: Yale University Press, 1940). Pp. xii, 223. Price, $2.75.

Every student of theology and the Scriptures is familiar with Philo's speculations about the Logos and with the profound influence which he exercised upon the exegesis and apologetics of some of the Fathers. So great was this influence that St. Jerome did not hesitate to inscribe Philo in his list of Christian writers. Consequently a concise and competent introduction to the personality and teaching of this eminent Jewish Hellenist has long been a great desideratum in the English language especially for those whose occupation in other fields makes a perusal of more detailed monographs difficult. This lacuna is ably filled by the present manual composed by an acknowledged international authority on the subject. It is characterized by clearness, scholarly caution, sympathetic understanding, avoidance of scientific jargon, and ease of expression. It will supply the student with much more than a mere gentleman's knowledge of the subject and will stimulate him to further research.

After a brief sketch of Philo's life the author devotes the bulk of the first chapter to a thorough discussion of the method to be pursued in the study of Philo. The principles which he lays down are truly admirable for their comprehensive and judicious character. He conceives it to be the first task of the aspiring student to read Philo through; hence he takes up the writings of Philo in the second chapter, considering them in the order in which they should be read by the beginner, and clarifying their contents and significance by apposite comments. In the following chapters he analyses the chief aspects of Philo's complex thought: his political teaching, his attitude towards Judaism, his metaphysics, his views about man and ethics, and his mysticism. A bibliographical note at the end of the book serves as a valuable guide to the best editions and studies of Philo.

Some chapters will prove to be of special interest to Catholic scholars. Philo's relation to other Greek philosophical systems, such as the Platonic, Pythagorean, and Stoic, as well as his importance for the history of Hellenistic philosophy are appraised with scrupulous care. Equally commendable is the treatment accorded to the Philonic concepts of God, the Logos, creation, the composite nature of man, and the state. The chapter on mysticism shows us that Philo was primarily interested in the immediate religious experience of God, from which he hoped the salvation of the individual and society. He considered Moses and the Patriarchs to be the true mystagogues who could still personally show men the way to the higher Reality. This endeavor to teach men the true mysticism prompted Philo to explain the history and rites of his people allegorically.

In conclusion we wish to record a few minor flaws in the book. It is surprising that the author deems the opposition of Jews and Christians to emperor worship a product of arbitrary logic (p. 95). Why prayer to the angels should be inconsistent with Jewish monotheism is not apparent (p. 106). Not less inevident is the assertion that the Greek concept of Pure Being and the Jewish idea of a personal, merciful God are logically strange company (p. 110).

M. J. GRUENTHANER, S.J.

GEORGE HENRY DOLE, *The Life and Teachings of Jesus* (Philadelphia: Dorrance and Co.). Pp. vi, 398. Price, $3.00.

This book could be aptly styled a book of conundrums. The author, with a good intention no doubt, sets out to give the true historical account of the life of Jesus and to reconcile the teachings of Jesus with science. He does neither. In regard to the history, he constantly harps on the thought that there is a veiled life of Christ deliberately omitted by the Gospels. One detail of this veiled life is that Jesus had blood sisters and brothers, though Mr. Dole gives no proof of the assertion. Here and there throughout the book are scattered historical inaccuracies, as, for instance, when the author confuses the circumcision of our Lord with the presentation in the temple. Also Mary was a descendant of Aaron.

As regards Mr. Dole's interpretation, we might say that he neglects the literal interpretation altogether and bases everything on a principle which he designates "As above, so below," though what it means is a puzzle. According to this principle St. John tells us in Chapter the first of his Gospel that the Father was incarnate in Jesus Christ.

Mary was not the mother of God, because she was the Mother only of the human nature of Christ, which seems to have had no personality.

God had of necessity to come into the world, incarnate. "More fully to realize this," says the author, "imagine a time when the God of infinite, altruistic love existed with nothing to love, all alone; God yearning for something to love, and nothing but Himself existing, a useless God. He would be infinitely more wretched than a widow yearning for her husband." God was therefore unhappy till the time of the Incarnation.

On page 28 we discover what we think is the underlying principle of Mr. Dole's interpretations throughout, namely, that all Scripture is most probably parabolic and the meaning one derives from Scripture depends on the scientific principle one applies to it, and therefore the meaning is different for different persons.

He asserts on page 28: "It is generally recognized among the intelligent that the first of Genesis up to the call of Abraham is a series of parables or allegories." Then he goes on to say: "The journey of Israel out of Egypt to the Holy Land is universally used as descriptive of man's progress from bondage to his heredity to a state of spiritual freedom, and peace." Further the author argues: "It is written of Jesus that, 'without parable He spoke not to them.'" From all these texts Mr. Dole argues that everything in the Scriptures must be parabolic.

He is rather hard on the Blessed Virgin. She never understood Jesus in life. She did not even know as much about Him as Mary Magdalene did. And Jesus never recognized her as His Mother.

After the age-old misinterpretation of the text: "Thou art Peter," etc., the author reveals a little virulence which he keeps under check at most times. He says: "Yet the belief of the uninstructed that man can forgive another his sins, may have been of use, for intelligent priests demand restitution and the stopping of evil deeds."

I find nothing to recommend in this book except the author's good intention and sincerity.

E. A. MANGAN.

S. W. WILLIAMS, M.A., *The Key to the Psalms* (Boston: Chapman & Grimes). Price, $1.25.

A book intended for non-Catholics, to aid in the devotional reading of the Psalter. The author, after a brief introduction, divides his work into five sections, corresponding to the five-fold division of the Psalter, and for each Psalm gives sufficient material to make easy and intelligible reading. The Psalms themselves are not given. Interesting to intended readers will be the frequent historical remarks which refer to the use of a given Psalm by well-known persons on special occasions; for instance, the use of Ps. 133 by the Greeley North Pole Expedition in 1881, of Ps. 117 by Cromwell after the battle of Dunbar in 1650, etc. The author has evidently read widely but not deeply; even his wide reading causes some trouble for the reader, as when he injects too many ideas into too small a space; as one instance of many, we might cite a short paragraph from p. 13: "Again, the Priest speaks to God from man, the Prophet speaks for God to man, but music does both. The Bible begins with the morning stars, the Psalter is the great organ. (The Magnificat is the lullaby of Jesus, and the last hymn is one of comfort)." From a scientific point of view (or for Catholics) the book has no merit whatever, though the author confesses in a foreword (p 5) that he has covered the literature of his field and was educated in modern critical schools.

F. X. PEIRCE, S.J.

EDGAR J. GOODSPEED, *Christianity Goes to Press* (New York: The Macmillan Co., 1940). Pp. 115. $1.50.

This very interesting account of the publication of the New Testament, from its first appearance to the present time, is based on a series of lectures (the J. W. Richard Lectures) delivered by the author at the University of Virginia. The scope of the book, as of the lectures, is a popular presentation of the story of the world's most popular book. The author's own contributions to New Testament publication give him full right to speak on the subject.

The book calls attention to many interesting facts connected both in ancient and modern times with the publication of the Bible. The views of the author, however, are rather advanced on the subject of the origin of the New Testament; and they may well be disturbing in addition to interesting to many of his readers. After all, many theories on this subject depart far from what is commonly held. In dealing with the printed Bibles the author has not entirely avoided the danger of some misrepresentations. He asserts, for instance, that the Bible passed into German and English "at the Reformation"; and he might leave the impression that in sixteenth century England everyone was reading the new Bibles in English. We may also wonder why he omitted all reference to the Rheims-Douay Bible, since the Rheims New Testament had something to do with the King James.

WM. L. NEWTON.

EDITORIAL NOTE

What should be the content of our Catholic Biblical Quarterly? This question comes up occasionally even now, when we are drawing near to the end of our third year. The answer depends on the purposes we have in view. One purpose is to publish papers read at the meetings of our Catholic Biblical Association. Some of such papers are not of sufficiently general interest to justify their publication, and of course we must avoid too much repetition; but most of the papers which have been read at these meetings contain information which is new, or bring together bits of information which are not readily accessible elsewhere. We ask those who are writing papers for our meeting in Philadelphia next fall to keep the Quarterly in mind.

But our purpose is not only to satisfy the curiosity of the erudite. We wish to interest even people who are not specialists but who are interested in the Bible. Most priests may be included in this category. Before we published our first number I asked our Most Reverend Apostolic Delegate what we should put into our review and he answered without a moment's hesitation that we should put into it what would be useful and interesting to priests. The Most Reverend Archbishop of Baltimore gave the same answer when I asked him to become a patron of the Biblical Association and to give us $250.00. The Bible may mean a great deal to the laity but it is essentially a book for priests. They have to explain it to lay folk, and solve the difficulties which are raised by unbelievers and Protestants, or which come spontaneously to mind when one reads it without a good deal of preparation. They consult commentaries and other books which deal with Scripture problems; but in many cases they are sufficiently interested to read up to date explanations of the Biblical teaching in a review of this kind. Again, besides news of the biblical world they like to know what new books have appeared and to get an idea of what is being written. It is this particular need that the Rev. Drs. Skehan and Weisengoff have in mind in the review of periodicals which they have begun recently. We have, of course, had book reviews from the beginning; and the Rev. Dr. Cerny has not once failed to fill up his archeological corner with interesting information.

Some have expressed the view that we should have more exposition of the meaning of particular biblical texts. They usually mean the Epistles and Gospels for Sundays and Holydays. The editorial board agreed in its last meeting to go into such exposition (without much application to present affairs). One very learned writer, who is at the same time a good preacher, has promised to send us expositions of the Sunday Gospels. In this and in our previous issue the Rev. Dr. Lilly, C.M., who has written a good commentary on Romans for the future companion volume of our new version of the New Testament, has already begun to write on the parts of Romans found in the Missal. These articles of Fr. Lilly will, we hope, suggest others of the same kind.

There can be no doubt that a great deal of fresh and interesting materials for sermons could be found in St. Paul if we studied him more carefully. How many of us, for instance, in preaching about the Propagation of the Faith have thought of Philippians, 1:6-11, the reading for the 22nd Sunday after Pentecost? Unfortunately in our old Douay Version this idea of the missions is lost in the preceding verses; but our new Version restores it perfectly to its Greek meaning and to the meaning the original Latin translators more likely had in mind:

"I give thanks to my God in all my remembrance of you, always in all my prayers making supplication for you all with joy, because of your association with me in spreading the Gospel of Christ from the first day until now."

From the very beginning of his sojourn in Philippi, St. Paul and his companions had been welcomed with unusual confidence; and among their first converts they had found one capable of helping them in spreading the Gospel. This was Lydia, a seller of purple, who had originally belonged to Thyatira in *Lydia,* of the Province of Asia. She insisted that Paul, Silas, Timothy and Luke should live in her house. St. Paul did not have to earn his living as a tentmaker in Philippi; he and his fellow-workers could devote all their time to preaching. So did Lydia co-operate with the Apostle from the beginning. Besides, her house became the meeting-place of the Christian congregation; it is to it that Paul and Silas go after their miraculous deliverance from the Philippian jail. And when Paul, Silas and Timothy went on to Thessalonica, leaving, it is surmised, the new Church of Philippi in charge of the Evangelist Luke, Lydia and the other Christians of Philippi did not lose sight of the material need of the missionaries. The fourth chapter of our Epistle tells us that they sent St. Paul help at Thessalonica on two different occasions (4:16), and 2 Cor. 2:9 says that when the brethren came from Macedonia to Achaia the Philippians again supplied his wants. Now they had sent a member of their Church, Epaphroditus, to minister to the Apostle's need at Rome. This explains why St. Paul thinks of the Philippians as fellow-workers in the propagation of the faith, as we who stand with him in the defense and confirmation of the Gospel, as sharers in his joy or, as the Greek has it, in his grace. So many and great have their services to the Apostle been that he feels sure they will persevere in holiness and stand justified before the tribunal of Christ on the last day.

Again, the man in the pew would be interested in the conjecture that Lydia is another name for one of the two ladies spoken of in 4:23 (at the end of the Epistle for the 23rd Sunday after Pentecost). Evodia and Syntyche, two women who had toiled together with St. Paul, had had a falling out. Unfortuately St. Paul does not say who they were or what the trouble was. If one of them was Lydia, as has been suggested, then we could understand why the quarrel was so important. St. Paul had it in mind throughout the Epistle to the Philippians. He was going to name these Christian women before the whole assembly of the Church of Philippi and the topic of unity is uppermost in his Epistle. It comes up in fact in the thanksgiving of the Epistle (1:3-11), when he recalls what the Philippians, especially Lydia, have done towards the propagation of the faith; in 1:27 where he exhorts them to be of one mind; in 2:1-11, where as a condition of unity, he urges them to be humble, like Christ! They may have been in his mind when he tells us to detach ourselves from earthly honors and pleasures; to work out our salvation with fear and trembling, whatever we may have done for God in the past; to remember that since we are citizens of heaven we should not be divided about the little things of this world.

St. Paul here places matters on a very high plane. But he knew that Christians would quarrel; that some would do injustice to fellow-Christians who would not be heroic enough to suffer injustice silently. Our Lord Himself had foretold that it would be so, and had even gone into particulars about how Christians should settle differences among themselves (Mt. 18:15-17).

Let us trust that Evodia and Syntyche did not wait for the intervention of Clement, much less for the intervention of the whole Church of Philippi; that they accepted in a Christian manner the humiliation of having their names read out in church and made up at once; and that henceforth in their "feeling of mercy" for St. Paul as well as in their matured appreciation of unity they filled up the Apostle's joy by "thinking alike, having the same charity, with one soul and one mind."

I have drifted into a rather long disquisition about what exposition might be; but before closing I should like to say that our contributors need not confine themselves to the exposition of the Sunday Gospels and Epistles. Perhaps discussions would be even more interesting if they bore on less familiar texts. Besides biblical journals usually have disquisitions on single verses; and good linguists, like the late Father Paul Joüon, S.J., can interest such a circle of readers as we have with studies of single words.

W. S. R.

THE ELEMENTS OF OLD TESTAMENT POETRY

PART I

The Old Testament preserves all that we know of the poetry of ancient Israel. Sharing with the poetry of Western races the essentials of a common branch of art, as well as some accidental features, the principle of its formal structure still presents a factor in which Hebrew and other Semitic poetry differs from that of European peoples.

Moreover, this poetry exists in a language diverse from European tongues in verbal structure and expressive genius, and still more different in phonetics and accentuation. The greater number of Hebrew words are accented on the final syllable. The alphabet contains no fewer than five sibilants, and there is frequent use of four gutturals, two of which are difficult to sound. These and other physical qualities impair our appreciation. Faithful translation into English often destroys the Hebrew rhythm, while reading the Hebrew for the sake of its rhythm involves the utterance of sounds at least unfamiliar to our ears, and often unwelcome.

To treat completely both likenesses and differences would be clearly impossible in two papers of average length. We must content ourselves with barely enough for something like an adequate outline of the subject.

1. THE PLACE OF POETRY IN THE OLD TESTAMENT

Anywhere in the historical books one may meet with poetry quoted by the narrators. We find hymns of triumph such as that of Moses at the Red Sea (Ex. 15:1-19) and of the prophetess Debbora at Carmel (Jdgs. 5), or David's psalm of thanksgiving for a crisis safely passed (2 Kgs. 22), or his touching elegy over his fallen friend Jonathan (2 Kgs. 1:19-27). But these are isolated examples. Our scope is that specialized part of Old Testament literature which is naturally poetical, and is therefore presumably so because of its proper object and aim.

Those books which are wholly versified form a consecutive group of seven. They are Job,[1] the Psalms, the Proverbs, Ecclesiastes, the Song of Songs, Wisdom, and Ecclesiasticus (or the Wisdom of the Son of Sirach). The last two come to us through the Alexandrian canon of the Old Testament, in the ancient Greek version known as the Septuagint, and have no counterparts in the Hebrew canon of Palestine, though there is evidence that these and five other Greek writings (called by Catholic theologians "deuterocanonical," and by others generally "the Apocrypha") were known in Palestine before the Christian era. Of the Book of Wisdom, therefore, we have no Hebrew original. The same was true of the much longer work Ecclesiasticus until a few years ago, since when more than half of its Hebrew original has been recovered in fragments.

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[1] Excepting a short introduction and conclusion in narrative prose.

These seven books compose that part of Old Testament literature which is properly poetical. However, in conventional subdivisions of the literature into "historical," "prophetical," and so on, we find this third class named "sapiential," or concretely "the wisdom literature," and not, for example, "the poetical." Jewish canonists called them simply "the Writings," as a group distinct from "the Law" (Pentateuch), "the Former Prophets" (historians) and "the Later Prophets," or deliverers of particular revelations.

All are familiar with the fact that two different norms may govern the classification of poetry into its subsidiary "literary forms." On the one hand, the poet's relation to his subject-matter founds the division into "lyric" poetry, in which he speaks for himself, and "dramatic," in which words and actions are ascribed to his characters. Again, these two categories may be subdivided in part (if not quite *pari passu*) with respect to the nature of the theme itself, or the poet's object in presenting it through either medium. Thus we may distinguish "reflective lyric" from the "simple song," or "didactic lyric" from either; and the dramatic form too may have its ulterior ends. Even narrative poetry, which is sometimes classed by itself, may to some extent adopt either lyric or dramatic form of expression. It is this latter criterion of aim or purpose which assumes especial significance in the subject of ancient Hebrew poetry.

2. ETHICAL TEACHING THE PREDOMINANT AIM

Taking the seven books in order, let us briefly relate their particular themes to the forms in which they are presented. Job is arranged in the dramatic scheme of a dialogue whose characters are introduced by turns, and these conduct a long and spirited discussion of the moral problem created by the sufferings of the innocent. The Psalms are mainly pure devotional lyrics, or hymns, a few of which incite to divine praise in the character of historical odes without abandoning lyrical form. The Proverbs may be termed didactic lyrics, being for the most part homely and trenchant maxims of conduct, whose general title well suggests both aim and form. Somewhat akin to the subject of Job is that of Ecclesiastes, the *summum bonum* and the illusions attending its quest; but this is a monologue, and thus a reflective lyric so far as concerns its specious form.[2] The Song of Songs, a nuptial hymn *sensu proprio,* assumes the dramatic form of a dialogue between the lovers interspersed with briefer choral parts, though every character speaks unannounced. Jewish and Christian interpreters alike acknowledge this work as inspired in the character of a sacred allegory representing the inviolable bond of charity between God and His elect. The Book of Wisdom, extant only in Greek, is a reflective lyric of rare beauty, presenting a moral philosophy of history drawn from Israel's unique experience of divine favor, but couching its deepest reflections in the subtler and more graceful forms of Greek expression. Finally, Ecclesiasticus is a didactic lyric similar to the Proverbs, though longer and more elaborate. In addition to this sketch of chief characteristics, Proverbs, Wisdom and Ecclesiasticus contain extensive passages of a quite peculiar type, devoted to the praise of wisdom itself, where the precious quality is half personified in the guise of an active principle or attribute of Deity.

Thus, if we except the Psalter—which, as a collection of hymns, would in any case be versified—the whole of this poetical section of the Old Testament reveals the aim of ethical instruction as the highest common factor of its theme and purpose. This justifies the designation "wisdom literature," since even the Psalter leads to prayer by composing prayers for repetition. "Wisdom" in the Oriental view was more than either information or prudence. It was a moral and ascetical philosophy; the system, theoretical and practical, of what might fairly respond to the "perfection" of the Christian ideal. Several times we are assured that "the fear of Yahweh is the beginning of wisdom"—a delicate conscience is the incentive to wisdom's acquisition and the safeguard of its exercise and growth.

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[2] That is, apart from the question of its being a literary impersonation.

Should we conclude from this that, as all poetry is a vehicle for the expression of some conception of genuine beauty, so the Old Testament writers prefer poetry as most appropriate to the expression of beauty of the highest order—the beauty of "wisdom"? Not ineptly so, perhaps; yet not quite adequately. It may also appear that a simpler and more practical reason has chiefly forged the link so obviously existing between ethical teaching and poetical form. But the alliance between the two should first be followed even beyond the limits of the wisdom literature.

No part of the older revelation more clearly consists of ethical instruction than the oracles of the Prophets. If the word "prophet" popularly denotes "one who foretells the future," none of us mistakes this idea for an adequate definition of Hebrew prophetism. The assured and often circumstantial prediction of future events was a necessary element of the prophetical function in Israel, but by no means its whole account. Adequately the prophet was simply what we term, in fundamental theology, the *medium revelationis* of the old dispensation. He was a spokesman charged with transmitting to God's people the particular truths revealed to himself. The nature of his message varied; it was often one of instruction for present needs, and past experience as well as future consequence might be appealed to in confirmation or by way of sanction. The future itself—even the remoter future of the Messianic Days—was invoked as an ideal or a stimulus, except when foretold as an evident retribution. But in all cases the prophet was the supreme teacher of morality. His message both presupposed and endorsed the Law once for all delivered, but always as the norm of present life, demanding both approval in judgment and execution in act.

Hence it is not surprising that poetical form should appear in the oracles of the prophets. Many of these were orally delivered in metrical form before their reduction to writing. Verse is, however, more natural in prophecies originally composed in writing for the guidance of future generations, like the last twenty-seven chapters of Isaias; and in these cases adherence to poetical form is likely to be more finished and exact. Some of the briefer prophetical books, such as Osee and Amos, are wholly in verse. Some of the longer, like Jeremias and Ezechiel, are mainly in prose. The finest extant piece of Hebrew literature is Isaias; and more than half of it is versified.

This inveterate tendency of ethical teaching to avail itself of poetical form is a feature of Hebrew literature which finds its explanation in the simplest account of the physical structure of Semitic poetry itself.

3. COMPARISON OF THOUGHTS THE ESSENCE OF POETIC FORM

Morality is the fruit of accepted principles, and principles are abstractions, even principles of transient action. How make them clearly understood except in terms of the concrete act itself? But this act, or that one, may not exemplify the rule in all its content. The problem becomes one of explanation, and therefore of the amplification or development of thought, in the sphere of ethical teaching. One may begin with a statement commending some species of action. But the precept will be both fuller and clearer if its thesis is amplified; and this is possible in three elementary ways.

First, the original statement may be repeated in equivalent words which really add nothing to the thought. At least the same thing has been said in two ways; and the emphasis involved can arrest attention and impress the memory. A second and more effective device will be to make the second sentence really amplify the first, unfolding its thought by making it more specific in some one element or aspect. A third means of clarifying a precept is to pair its statement with another which throws it into more vivid relief against the background of a contrast.

These remarks merely analyse the rudiments of method in all progressive development of thought for purposes of explanation. Such elementary pedagogy may seem to pertain to the inner content of Hebrew poetry—its occasions, its themes, its discursive aims. But we have for the present done with all that, and are looking directly at external structure. We seek the essential note which makes a passage recognizable as verse and not prose. Judged by our familiar standards, this should be a matter of accents, and feet, and verses, and stanzas, and usually of rhyming ends. Our norm of structure stands in a fixed arrangement of the single word as the unit. Though we do not insist upon rhyme, and though even our metres may somewhat vary, we at least look for verses of uniform length and syllabic structure, whether collected into stanzas or strophes, or whether successive throughout the poem. And in these devices it is verbal arrangement that determines all; even the verse itself need not be "end-stopped" in its thought.

But in the Hebrew poetical structure it is thoughts themselves, and therefore sentences, that become the unit of arrangement. Some degree of rhythm is, of course, an attendant feature, though strict metre cannot be discerned in Hebrew verse, and of rhyme it makes little use. But the one peculiar trait of Semitic versification is that thought-arrangement, and not word-arrangement, is the basis of its external form. What is called "parallelism"—the pairing of thought with thought, and so of clause with clause—is the norm and test of composition in verse. The metre may vary freely, and even the rhythmic distribution of accents be somewhat elastic. But the balance of statement against statement in the progress of the theme is indispensable. It is the constitutive norm of poetry as such.

No wonder, then, that the wisdom literature and much of the prophetical is versified. To deliver moral instruction in such a form was to secure for it the triple advantage of clarification, assistance to memory, and attractive presentation. Of course, not every line of Old Testament poetry expresses some precept or sentiment directly ethical, though such is the general nature of the poetical literature as a whole.

4. PARALLELISM

At all events, we have as the structural basis of Hebrew poetry not only "parallelism" in general, but the three species of parallelism already mentioned: namely, the synonymous, repeating the thought in other words; the synthetic, developing the thought one step at a time; and the antithetic, emphasizing the thought by contrast with an opposite. Synonymous parallel may be illustrated by the two opening distichs or couplets of the 36th Psalm (in Hebrew the 37th):[3]

Vex not thyself because of miscreants,
  be not jealous of them that do evil;
for like the grass they will soon be cut down,
  and like green herbage they will wither.

Synthetic parallel, in which the balanced clauses unfold the thought by degrees, is the commonest plan of development or explanation in all verbal instruction, and therefore the commonest type of parallelism in Hebrew poetry. We may instance the opening tristich of the 1st Psalm:

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[3] All the extracts offered are original translations. Textual emendations will be noted as they may occur.

Happy the man who hath not walked by the plan of the wicked,
  and in the way of sinners hath not stood still,
  and in the seat of scoffers hath not sat.

Here, as often in Hebrew verse, the comparison employs three members. Each recommends a further step away from evil. Deliberate action should be free from evil motive, the influence of bad example should be shunned, and one's moral sense must not be exposed to the callousness of cynicism.

Of antithetic parallels the Proverbs are especially full. Here are two typical distichs (not consecutive) from the tenth chapter:

A wise son maketh a glad father,
  but a foolish son is the grief of his mother.

He groweth poor who worketh with a slack hand,
  but the hand of the diligent maketh rich.

All three types of parallelism are so abundant in the Psalms that one may trace them with ease, even in versions not so printed as to indicate versification. As a rule, any numbered verse of our texts will consist of one or two such couplets, but rarely of more than two.

This pairing of similar thoughts may prove an aid to the correct exegesis of an ambiguous word or phrase. For example, when we read in Psalm 32 (33):6,

By the word of Yahweh the heavens were made,
  and by the breath of his mouth all their host,

we might suppose "the breath of his mouth," appearing as a creative agency, to be a figurative adumbration of God the Holy Spirit, as "the Life-Giver" of the Nicene Creed, were it not that the equivalent "word of Yahweh" in the first member of the parallel serves to explain "the breath of his mouth" as simply an anthropomorphic expression for the same creative decree conceived of as a word of command.

The service of the parallel to exegesis may be of still more radical value in guiding textual criticism. One classical instance may illustrate this. In Psalm 87 (88):11, our version has "Wilt thou show wonders to the dead? Or shall physicians raise to life, and give praise to thee?" The second member follows the Vulgate's reading *aut medici suscitabunt, et confitebuntur tibi;* and the Septuagint also has ἰατροί, "healers" or "physicians." Both versions, of course, used a Hebrew text whose consonants then lacked the vowel-points introduced by the Massorah. The consonantal skeleton of the uncertain word was easy to read as *roph*^{e}*'im,* an active participle of the verb "heal" (the same that figures in the name of the archangel Raphael). But these "healers" should be in some way comparable to "the dead" in the first member of the couplet. Our present Hebrew text has the same consonants supplied with other vowels, so as to read *R*^{e}*pha'im.* This is a proper name denoting a race traditionally earlier than the Canaanites; and their disappearance in the shadows of the past makes them much more appropriate company for "the dead" than our constant benefactors "the physicians." So it is clear that the present Hebrew text has, in this case, better preserved the original than the ancient versions, and that the Psalmist really wrote,

For the dead dost thou work wonders?
Will the ancients arise and praise thee?

Since the predominance of parallel structure will be evident in every example, we may now dismiss it, and descend to other features of external form, more familiar to our own ideals of poetry, although really less fundamental.

5. RHYTHM, METRE, AND STROPHIC STRUCTURE

Next in order, of course, the most conspicuous feature will be that of rhythm. This is the effect produced upon the ear by the recurrence of stressed or accented syllables at more or less regular intervals. Now Hebrew, like English, has a strong natural stress—strong enough to react by compensation on many unaccented vowels to the extent of reducing them to a slight vocalic impulse (marked by "vocal sh^{e}wa") whose quality cannot be detected. This serves to prevent the growth of words to unwieldy length in the process of inflection, since an unaccented syllable whose vowel has thus lost its quality ceases to count as a syllable at all, passing on its initial consonant to the next syllable. The same condensive process appears in other features of Hebrew morphology. Some of the small monosyllabic particles are proclitics, losing their accent to the next word. The same is true—

at least in some measure—of a much larger grammatical class, namely, of nouns in what is called "the construct state," governing a following genitive. On the other hand, a word of three or four syllables, especially if accented on the ultima, often has a secondary accent near the beginning. These peculiarities give the Hebrew poet much license in the practical distribution of accents within each verse.[4]

Since Hebrew versification rests on the pairing of clauses or statements, its unit is usually the couplet or distich, though tristichs often occur. The single verse or member aims at a uniform number of accents as its norm of rhythm. There are usually three in lyric poetry as a class, and in the more active dramatic strains, while the statelier measures appropriate to reflection or devoted to sublime descriptions often prefer a verse of four accents. The number is never less than two, nor more than five in all. Even the rhythmic unit, however, is not rigidly uniform, and a series of fours may be relieved by one or two verses of three accents, or a section composed of threes may emphasize its conclusion with a verse or two in four, somewhat like the "Alexandrine line" at the end of an eighteenth century pentameter. Moreover, distinct sections of the same poem may vary from one number of accents to another, especially if such divisions are perceptibly strophic in the progress of the theme as a whole.

Metre appears to have been even more flexible than rhythm in Hebrew versification. Our own metrical standards demand not only the same number of accented groups, or "feet," to every verse, but a uniform structure of the foot itself, with the same number of unaccented syllables (*theses*) before or after each accent (*arsis*). Hebrew verse, however, does not insist upon this. Between two *arses* there may be any number of *theses* up to three. Of course, there will usually be at least one; and yet at times we find two syllables accented in immediate succession.[5] Here, for example, are two consecutive distichs from the Song of Debbora (Jdgs. 5:4). The first pair have three accents. The first member of the second pair has four. The second member returns to three, but places the first and second accents on consecutive syllables, enforcing an almost caesural pause between them, and thus retarding the verse of three accents to something like the time value of its predecessor of four:

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[4] Since the unit of rhythm becomes a main factor in the further subject of metre, the latter must be here anticipated to the extent of one remark. Without attempting to review the various theories of Hebrew metre which have been proposed, it may be said (1) that the most observant modern students of the subject agree in rejecting the *quantity* of syllables, and in accepting the grammatical *accent* of words as decisive of metre; (2) that the written "metrical" or musical accents of the Massoretic text are generally admitted (with the exceptions always noted) to coincide with the position of the "tone," or grammatical accent, thus taken as marking the *arsis* of metre.

Yahwéh, bᵉsethᵉká mish-She'ír,
  bᵉṣa'dᵉka missadéh 'Edôm,
'éres ra'áshah, gam-shamáyim naṭáphu,
  gam-'abím náṭᵉphu máyim.

In the last line one feels an impulse to pause between the first arsis, on the final syllable of *'abim*, and the next one on the succeeding syllable. It can be felt even in literal translation:

Yahwéh, at thy márch from She'ír,
  thine attáck from the fiéld of Édom,
eárth was sháken, and heáven collápsed,
  and the cloúds || poúred down wáter.

From all this it will be evident that, notwithstanding the efforts of some of the Fathers to equate Hebrew poetry with Western forms, we cannot qualify the word "metre" by classifying adjectives such as "iambic" or "dactylic," if indeed we may properly speak of metre at all. In fact, when writers commonly speak of sections of biblical text as distinguished by "metrical structure," the expression, however convenient, is analogous rather than precise. Keeping, however, this reservation in mind, Hebrew metre may be distinguished as "lyric" or "dramatic" in a flexible sense, and more exactly as "elegiac." For there is a type of verse, called "the *qina*" in Hebrew terminology, whose more ponderous member of five accents adapts it to elegy proper and to solemn themes not strictly elegiac. It is common in the Lamentations of Jeremias. The five accents have an intervening caesura, which usually follows the third, giving the verse the structure "three plus two." We can hear it in English if we take from Psalm 18 (19) the following couplet:

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[5] As to the possibility of two adjacent *arses*, while Vaccari (*De Libris Didacticis Veteris Testamenti*, Rome, 1929, §6), without expressly denying it, appears to leave no place for it in his statement that *intercedit saltem una, ad summum tres atonae*, yet Zorell (appendix to Knabenbauer, *Comm. in Proverbia*, Paris, 1910, p. 251), whom he cites with approval, and Dalman, similarly cited by Zorell, both expressly admit the fact, though not as of common occurrence.

The feár of Yahwéh is cleán, endúring for éver;
  the júdgments of Yahwéh are trúe, júst altogéther.

But the structure becomes clearer when we listen to the Hebrew:

Yir'áth Yahwéh tᵉhoráh, 'omédeth la'ád;
  mishpᵉṭéy Yahwéh 'eméth, ṣadᵉqú yaḥdáw.

Next we come to the arrangement of Hebrew verse in strophic divisions, or stanzas. Of course, these follow transitions in the theme of the poem, and their outline is often discernible through its medium. While not rigidly maintaining the same number of verses, like the stanzas of our conventional scheme, the strophes do not vary much in length within one continuous composition.

There are several devices for marking the strophe to ear and eye. The most conspicuous is the recurrence of a refrain, or intercalary group, at the end of each successive strophe. The beautiful Psalm *Judica me, Deus,* with which our Mass begins at the altar-steps (Ps. 42, Hebrew 43), closes with a quatrain which also occurs twice in the psalm just preceding, showing that the two were originally a single psalm of three strophes. The dividing refrain runs thus:

Why art thou downcast, my soul,
  and why dost thou murmur within me?
Hope thou in God, for yet shall I praise Him,
  the help of my countenance, and my God.

The same device appears in the ninth and tenth chapters of Isaias, where four strophes of terrible denunciation are divided by the final refrain,

By all this his wrath is not averted,
  but still is his hand outstretched!

To be continued.

WILLIAM H. MCCLELLAN, S.J.

Woodstock, Maryland

CHARACTERISTICS OF ST. PAUL

St. Paul was a great personality and, since he possessed the power of self-expression, several facts about his character are very clearly revealed by his epistles.

One of the most striking is his sensibility and emotionalism. He feels keenly and very deeply; and he passes easily from great sorrow to great joy. He tells us while writing 2 Corinthians 1–7 in a triumphant way of a former letter which he had written to the Corinthians in tears; and we know from the Acts that the weeping of his friends broke his heart (21:13). Yet he possessed "an inflexible will, ever pushing onwards, despising all hindrances, ever fixed on the whole of its purpose, together with a large, deep-feeling heart, which was unremittingly enthusiastic for all that is high and noble."[1]

His ardent temperament and his strong will are first manifested in his persecution of the Christians: he made havoc of the Church, entering into every house and, dragging away men and women, committed them to prison" (Acts 8:3). Then not content with having persecuted them in Jerusalem, he asked the High Priest for letters authorizing him to carry the persecution to Damascus. Immediately after his baptism and instruction by Ananias, he "preached Christ in the synagogues that He is the Son of God" (Acts 9:20). And thus did he act throughout his apostolate. There were no half-way measures. "I so run," he says, "not as with uncertainty; I so fight not as one beating the air" (1 Cor. 9:26). No wonder that when he tried to join the disciples at Jerusalem, they at first feared to receive him (Acts 9:26).

St. Paul's zeal, so quickly enkindled to enthusiasm, was persevering. For thirty years he labored at the gigantic task of disseminating the Gospel of Christ throughout the world. The obstacles were endless, and to most men would have appeared insurmountable. The political, social and family life of his hearers was steeped in paganism. Judaism menaced him wherever he set foot. Even his converts, surrounded as they were by the forces of paganism and Judaism, were ever in danger of being snatched away from him.

None could pit himself against such enemies and escape unharmed. Yet Paul was undaunted by imprisonments, and gladly endured stripes above measure. He was stoned at Lystra and left for dead; but he left that city only to begin preaching at Derbe. Safe nowhere, he went boldly on in perils from nature, from the Gentiles, from his own nation, and from false brethren. He endured hunger and thirst; he was buffeted wherever he sought rest, and had no fixed abode; he was beset with combats without and fears within. We may add that his health was poor (Gal. 4:13; 2 Cor. 12:7); his appearance not impressive and his speech not thought eloquent (2 Cor. 10:10). Questions, too, were raised concerning the purity of his motives. Even as he nears the end of his course, far from being appreciated as he was by men who lived after he was dead, he was abandoned. Many of his former associates turned away and left him. Christ fulfilled His word to Ananias, "I will show him how great things he must suffer for my name's sake" (Acts 9:16).

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[1] Otto Cohaus, S.J., *The Priest and St. Paul.*

Yet through all he remained firm. His enthusiasm never wavered. Even in his greatest sufferings he found comfort in the fact that the things which had happened to him had fallen out to the furtherance of the Gospel. To the very last he could write to Timothy, "I am even now ready to be sacrificed" (2 Tim. 4:6).

LOVE FOR CHRIST

It was love for God and the Law that had made his persecution against Christianity so strenuous. When, however, Christ came into his life, offering as the object of his love one who was at the same time the all-perfect God and the most lovable of the children of men, Paul's character manifested itself most magnificently. No other than Christ could have given it such a development and fulfillment. His every act was charged with new energy. His love was intensified and elevated. Henceforth, he says, "I live now not I, but Christ liveth in me" (Gal. 2:20). Henceforth he wished "to spend and be spent" for Christ. "Always," he says, "shall Christ be magnified in my body, whether it be by life or by death. For to me to live is Christ and to die is gain" (Phil. 1:21). He becomes indeed Christ's most willing slave of love. He gives up all else—he dies to his past, to self-will, to earthly gain and comfort, to race and position, to home, to life itself: "The things that were gain to me, the same I have counted loss for Christ" (Phil. 3:5).

It is a mark of true love to want to be with the object of one's love. Paul's greatest joy would be to die and to be with Christ (Phil. 1:23). Even while living on earth he is never separated from Him. He labors that whether present or absent in the body, he may please.

Most strikingly is his attachment for Christ manifested in his communion in Christ's sufferings. He has counted all things as loss that he may know Him and the fellowship of his sufferings, being made conformable to his death (Phil. 3:8-10). He was pleased to be, like Christ, outlawed, rejected, cursed, ridiculed, bound, beaten, put to death. "Many are ready to accompany Him to Thabor, but few indeed go with Him to Calvary." Paul was one of the few; he chose to "go forth to him without the camp, bearing his reproach" (Heb. 13:13).

GRATITUDE TOWARD OUR LORD

His love of Christ abounds with gratitude in view of the immeasurable love Christ has manifested toward him, raising him up in spite of his unworthiness. Speaking of Christ's apparition after His resurrection, he says, "Last of all he was seen by me, as one born out of time" (1 Cor. 15:8). He could not forget how Christ, having chosen the Twelve and ascended into heaven, came back to show him this special act of mercy. Nor does he forget that Christ did all this in the face of his unworthiness. "I thank Christ Jesus," he writes to Timothy, "who hath strengthened me, because he counted me faithful, putting me in the ministry, who was before a blasphemer and a persecutor and injurious" (1 Tim. 1:12). He lives always in gratitude, ever mindful of the One, he says, "who loveth me and gave himself up for me" (Gal. 2:20). Nearly all his Epistles begin with an act of thanksgiving.

CONFIDENCE

He manifests the deepest confidence. He is ever buoyed up by the realization of his Master's love, and of the goodness which Christ has already shown to him personally and to all mankind—a pledge of future help and protection. Thus he can say, "In all things we overcome because of Him that hath loved us" (Rom. 8:37). Extremely conscious of his own personal weakness, he is strengthened and encouraged by the thought that it is Christ who is working through him; and thus supported he willingly undertakes what otherwise would have seemed incredible. He protests that he comes in weakness and infirmity. Yet he adds "I can do all things in him who strengthened me" (Phil. 4:13). As for obstacles, so for sufferings. Naturally sensitive to suffering, alone he might scarcely have been equal to it. Yet when he realizes that he suffers with Christ, there is no limit to what he can endure; for, he assures us, "As the sufferings of Christ abound in us, so also in Christ does our comfort abound" (2 Cor. 1:5).

HUMILITY

Though he had been chosen for the Apostolic mission in a most striking manner, and though he could rightly claim that by God's grace he did more than any other of the Apostles, yet he confesses, "I am the least of the Apostles, not worthy to be called an Apostle, because I persecuted the Church of God" (1 Cor. 15:9). All he has accomplished he attributes to God's grace. "By the grace of God I am what I am" (1 Cor. 15:10). Though he has a great mission from Christ, he forgets not his own weakness, for he is conscious that this treasure is contained in an earthen vessel. Even the special revelation of Christ himself he dares not take as an occasion of boasting; he finds himself only an instrument in God's hands for the good of others, pointing out that "for this cause have I obtained mercy, that in me first Jesus Christ might show forth all patience for the pattern of them that shall believe in him unto life everlasting" (1 Tim. 1:16).

FRATERNAL CHARITY

"The heart of Paul was the heart of Christ," St. John Chrysostom says. As befitted an Apostle, his chief characteristic was zeal for souls for which Christ died. His love for men was all-embracing. He loved the pagans, and in obedience to the heavenly voice he rejoiced in the title of Apostle to the Gentiles. But he retained his love for his brethren, the Jews. From the heights of joy which he feels with his converts in that they cannot be separated from Christ (Rom. 5–8) he is precipitated into sadness at the thought of Israel and its rejection (9–11). He would as Apostle of the Gentiles provoke his own people to emulate them, and thus bring them to salvation (Rom. 11:13-14).

In his dealings with his own converts, he shows the deepest consideration. He is fearful of the effect of his punishments upon offenders, though firm in inflicting them when it is his duty. When it appears that the converts in fulfilling his commands are carrying a punishment too far, he reminds them that they should now rather forgive such an offender, lest he be swallowed up with overmuch sorrow (2 Cor. 2:7). His Epistles abound in expressions of tender affection for individuals and for whole churches.

His ministry is a model of priestly devotion to his people. He lives in the realization that "every high priest taken from among men is ordained for men in the things that appertain to God" (Heb. 5:10), and illustrates by his manner of acting all that this implies. His devotion to mankind has no limitations. He preaches to the common people of Lystra, the philosophers of Athens, the officials of Rome; to governors and kings; to the jailers and soldiers who have him in custody—all alike come within the range of his zeal for human souls. And when he had won them to Christ, he never ceased to urge them on to higher things in long discourses in the upper-rooms when he is with them, as at Troas, or in his Epistles, when he is away from them.

St. Paul's hymn on fraternal charity in 1 Cor. 13 is perhaps the most beautiful passage of the Bible.

ST. PAUL'S INTELLIGENCE

We may not finish an article on the characteristic qualities of St. Paul the Apostle without calling attention to his intelligence. His was a great mind. He took in the teachings of Christ as they were handed on by the immediate disciples and as they came to him through revelation; he assimilated them, developed them, and transmitted them stamped by his own genius. He was the first great theologian of the Church. So striking is his originality that some have yielded to the temptation to call him the originator of much that is characteristic of Christian dogma; paid him the compliment, which he would have repelled with indignation, of calling him the author of some of the Christian doctrine. No, he was what he claimed to be, only the disciple and servant of Christ; but he was a very intelligent disciple and servant. He taught the same doctrine as did Peter and the other Apostles, for the Gospel he preached was that preached by Christ. But it was Paul's Gospel inasmuch as he had thoroughly made it his own and gave special relief to some of its elements, in particular to the doctrine of the Redemption.

The disciple of Christ, St. Paul, practiced what he preached and what he so well sums up in the two first verses of the twelfth chapter of Romans:

"I exhort you, brethren, by the mercy of God, to present your body as a sacrifice, living, holy, pleasing to God—your spiritual service. And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God."

W. S. REILLY, S.S.

Baltimore, Maryland.

THE FALL AND ITS CONSEQUENCES

AN EXEGETICAL STUDY OF GEN. 3:1-24

Temptation and Fall (3:1-7)

(From Hebrew):

1. Now the serpent was the shrewdest of all the beasts of the field
Which Yahweh Elohim (the Lord God) had made,
And he said to the woman,
"Did God (Elohim)[1] really say:
You shall not eat from every tree of the garden?"
2. And the woman said to the serpent,
"From the fruit (of all)[2] trees of the garden we may eat,
3. But of the fruit of the tree which is in the midst of the garden
God (Elohim) said: You shall not eat of it,
And you shall not touch it lest you die."
4. Then the serpent said to the woman,
"You will not surely die,
5. But God (Elohim) knows that in the day you eat of it,
Your eyes will be opened and you will be like God (Elohim),
Knowing good and evil."
6. Then the woman saw that the tree was good to eat
And that it was a thing desirable to the eyes,
And to be desired as giving understanding.
So she took of its fruit and ate,
And gave to her husband with her, and he ate.
7. Then the eyes of both were opened,
And they knew that they were naked.
Then they sewed together fig-leaves as girdles.

The narrative is introduced with the assertion that of all the animals that God had made the serpent was the most shrewd, i.e. practically prudent. This shrewdness is evidenced from what immediately follows. The first evidence of his shrewdness is that he approaches the woman and not the man, "for she is more lively and more talkative; and also more curious, and far more easily receptive of new impressions, and since she did not hear the command directly from God, she would perhaps be more inclined to yield to the temptation."[3] He then pretends that he is not precisely informed as to the command that God gave, and in the question is the first insinuation against the goodness of God.[4] Observe that the expression is ambiguous; it may mean, you shall not eat of any one, or, you shall not eat of every one. Eve seems to have understood the serpent to mean that they were not permitted to eat of any; she proceeds to explain to him. Her first yielding to the temptation is in the fact that she replies at all. They are permitted to eat of all the trees but one. Eve does not name the tree, but merely indicates it by location. She apparently exaggerates the divine command, since we have no mention of a prohibition to touch the fruit in 2:17. The English translation "lest perhaps you die" (Vulgate: ne forte moriamini) has a connotation of doubt; there is no foundation for this in the MT; it reads "lest you die." Observe that Eve answered more than she was asked; the serpent had made no interrogation about the penalty imposed. But he snatches upon this immediately and denies that they will die. "You will not surely die" negatives the words expressed by God in 2:17, thereby denying the veracity of God, and also lessening the fear of the penalty. However, he is not content with denying the veracity of God. He accuses God of jealousy towards man; God does not want man to have the same knowledge that He enjoys. (Satan[5] uses "knowledge of good and evil" to mean knowledge of everything; it can have this meaning; cf. 2 Sam. 13:22; Dt. 1.:39.) For this reason God has said that they will die if they eat of the fruit. As a matter of fact, by eating of the fruit they will become like God (not gods, as the English version reads), knowing good and evil, i.e. all things. Satan's temptation is against the veracity of God, to destroy faith in Him, and against the right intention of God, to destroy confidence in Him. The knowledge of "good and evil" is twisted by Satan to mean a knowledge of all things, like to the omniscient knowledge of God, and not a mere experimental knowledge of good and evil. Satan's part is played; the seed of evil is planted; to say more might undo the work he had accomplished; he departs.

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[1] Observe that in the mouth of the serpent, and in the mouth of Eve, when speaking to the serpent, throughout the passage the name of Yaweh is not mentioned.

[2] *Kol* must be supplied from the Syriac, and the LXX.

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[3] P. Heinisch, *Das Buch Genesis,* Bonn 1930, p. 120. St. Thomas tells us that the woman was chosen as the *instrumentum* by which the man was to be overcome; "mulier assumebatur quasi instrumentum tentationis ad dejiciendum virum, tum quia mulier erat infirmior viro, unde magis seduci poterat; tum quia propter conjunctionem ejus ad virum, maxime per eam diabolus poterat virum seducere." 2a 2ae q. 165 a.1 ad lum.

[4] Note that the serpent uses the plural, indicating that the command was imposed upon both Adam and Eve. The latter received it from Adam.

[5] Either an actual serpent possessed by Satan, or Satan assuming the appearance of a serpent (Cf. infra).

The first parents being constituted in a state of original justice were free from concupiscence (cf. 2:25). The temptation consequently could not come *ab intra* but had to come *ab extra.*

Whereas before Eve would not so much as touch the tree (cf. v. 3), she now approaches it with a different viewpoint, a different attitude of mind. She observes that the fruit of the tree is good to eat, a pleasure to look at, and desirable to the mind as giving the knowledge to which Satan had referred. This is the second imprudent act of Eve; the first was her conversation with the serpent. From the fact that concupiscence was lacking in her, the first inordinate motion was of the intellect and not of the lower nature.[6] She, and also Adam, inordinately sought a spiritual good (knowledge): "you will be like to God, knowing good and evil." The first in order of time and causality of the inordinate motion in our first parents was the inordinate desire of the mind, or pride. Consequent upon the pride, an inordinate love of one's own excellence, came movements of the sensitive appetites (concupiscence), and then the act of disobedience, whereby they took the forbidden fruit. The rebellion of the lower nature was consequent to the rebellion of the intellect against God and His precept. God had gratuitously established harmony between man and the creature world; between the spirit and the flesh in man; the harmony between man and God was to depend on the free will of man.[7] The sin is therefore most grave. The gravity of the sin is determined

Tum ex specie peccati, tum ex circumstantiis. Peccatum autem protoparentum fuit peccatum superbiae ex appetitione inordinata divinae similitudinis; superbia autem habet 'quamdam excellentiam inter alia peccata'; et talis superbia speciali modo gravis est. Ergo ex parte speciei valde grave fuit peccatum Adae et Evae. Ex parte autem circumstantiarum, magna omnino gravitas accessit peccato protoparentum propter perfectionem status in quo erant; maximam enim habebant facilitatem ad non peccandum, tum ex immunitate ex concupiscentia, tum ex illuminatione mentis et perfectione voluntatis.[8]

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[6] "... non potuit esse prima inordinatio appetitus humani ex hoc quod appetierit aliquod sensibile bonum, in quod carnis concupiscentia tendit praeter ordinem rationis. Relinquitur igitur quod prima inordinatio appetitus humani fuit ex hoc quod aliquod bonum spirituale inordinate appetiit. Non autem inordinate appetivisset, appetendo id secundum suam mensuram ex divina regula praestitutam. Unde relinquitur quod primum peccatum hominis fuit in hoc quod appetiit quoddam spirituale bonum supra suam mensuram; quod pertinet ad superbiam. Unde manifestum est quod primum peccatum primi hominis fuit superbia." 2a, 2ae, q. 163 a.1.

[7] Cf. J. M. Simon, *A Scripture Manual.* New York, 1924, p. 221.

The psychological development would be: Eve, having listened to the words of the serpent, doubts the veracity and intention of God; her reverential fear is diminished; she looks upon the fruit; she desires the knowledge that it will give her according to the words of the serpent (pride); she craves the fruit as gratifying the senses (concupiscence); she takes it and eats it (disobedience).

It is not clear from the MT (And gave to her husband with her, and he ate) whether Adam was with her when she took the fruit or not. At any rate the same psychological process must be supposed in Adam. The motive for taking the fruit was explained to him by Eve, *instrumentum tentationis.*

Immediately they knew not all things, as they had expected, but their nakedness.[9] The shame at their nakedness followed upon the consciousness of their guilt before God; a change had taken place in them, and the consciousness of their nakedness is an effect of this change (cf. v. 11). By the fact that they rose against God and violated His precept, their flesh rose against the spirit. The feeling of shame was a partial, and not the principal manifestation of the change that had befallen them.[10] They cover their nakedness with fig leaves, practical because of their large size.

Inquisition of God (3:8-13)

(From Hebrew):
8. Then they heard the sound of the Lord God
Walking in the garden at the evening (day) wind.
And the man and his wife hid themselves from the Lord God
Amid the trees of the garden.

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[8] C. Boyer, *Tractatus de Deo Creante et Elevante* (2nd. ed. Rome, 1933). p. 350.

[9] "Der Baum des Wissens war zum Baum des Gewissens geworden." Heinisch *l.c.*, p. 122.

[10] Heinisch, *ibid.*

9. Then the Lord God called to the man,
And said to him, "Where are you?"
10. And he replied, "I heard the sound of you in the garden,
And I was afraid because I am naked, and I hid myself."
11. He then said, "Who told you that you are naked?
Did you eat of the tree whereof I commanded you should not eat?"
12. The man replied, "The woman that you placed beside me
Gave me of the tree, and I ate."
13. The Lord God said to the woman, "Why did you do this?"
The woman replied, "The serpent deceived me and I ate."

God is anthropomorphically depicted as walking in the garden in the cool of the evening. In the Orient, when the heat of the day has departed, there is a freshness in the air and a mild breeze. At this hour the people take recreation and walk about. Adam and Eve hear the familiar sound of the Lord's footsteps in the garden and hide themselves from Him. Fear is the next manifestation of the consciousness that they have of guilt. Prior to their sin, they would rejoice at the appearance of the Lord, but now the voice of conscience tells them to flee from Him, as children flee from their father. They seek to hide themselves and conceal the fact of their transgression, knowing the while that it is impossible. God calls to Adam, "Where are you?" This is rather a command than a question, since God knew where he was. He desires him to appear before Him. Adam replies that he fears to appear before the Lord because of his nakedness. The consciousness of shame was only a partial reason for this fear. It was, as we have seen, one of the effects of his sin; he had covered his nakedness to some extent (cf. v. 7), but the consciousness of his guilt caused him to dread the appearance of the Lord. The MT gives a twofold question in v. 11. Adam was naked before, but knew it not. There is a cause of this present knowledge; God first questions him in a general way, and immediately adds the second question, which leaves no room for evasion. Adam cannot evade the question, but seeks to excuse himself by accusing the woman. Some exegetes see in the words "that you placed beside me" a defiant shifting of the blame upon God. This seems to us to be hardly in keeping with Adam's psychological state at the moment; he is not in a defiant mood. For the first time God addresses the woman, and she excuses herself, laying the blame on the serpent. The serpent is not questioned; the guilt of the evil spirit is manifest.

The Penalty (3:14-24)

(From Hebrew):

14. The Lord God said to the serpent: "Because you have done this,
You are cursed
Among all animals and among all the beasts of the field.
Upon your stomach shall you crawl,
And eat dust all the days of your life.
15. (PROTOEVANGELIUM)—I place enmity
Between you and the woman,
And between your seed and her seed.
It shall crush your head
And you shall bruise its heel.

The curse of God not only imprecates the evil, but effects it. It is not to be conceived that prior to the curse the serpent walked otherwise or ate otherwise, but that which was natural to the serpent becomes a sign of malediction; a perpetual reminder of the sin and the participation of the serpent in it. Irrational animals are subject to punishment elsewhere in the Old Testament. (Gen. 9:5; Ex. 21:28f; Lev. 20:15f). Those who consider the serpent a real one and not an apparent one apply v. 14 literally to the serpent, figuratively to Satan; "to go about upon the stomach" signifies to be vile and contemptible (Lev. 11:42); "to eat (or lick) the dust" signifies to be humiliated, conquered (Is. 49:23; Amarna Letters). For those who consider the serpent a mere apparition, a form that Satan assumed, the words apply primarily to Satan, but in the metaphorical sense, "humiliatio perpetua ac despectus universalis."[11]

v. 15. TEXT—The Vulgate (cf. Douay Version) has in this verse *ipsa.* This reading gives rise to two distinct questions. (1) Is this the genuine reading of the Vulgate? (2) What is the genuine reading of the original text? As to the first question; the Pontifical Commission for the Revision of the Vulgate working according to the critical principles of Dom Quentin has given in the edition of Genesis[12] the reading *ipsa.* According to the Commission then this is the word that Jerome wrote in his edition of the

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[11] Ceuppens, *De Historia Primaeva,* (Rome 1934), p. 180.

[12] Biblia Sacra juxta latinam Vulgatam editionem. Genesis, 1926.

Latin Version. As to the second question: the MT has *hu'* referring to the masculine substantive *zera'*—seed, in the preceding phrase.[13] The verb following is in the masculine form, having the masculine preformative, and the suffix (referring to *hu'*) of the next verb is in the masculine. From the viewpoint of textual criticism there can be no doubt that the reading of the MT is *hu'* and not *hi'* (fem.). All the codices of the LXX read αὐτός, referring it to σπέρμα; the translation is rather *secundum sensum* than *ad verbum.* The translators understood it to refer to the Messias. Grammatically exact would be αὐτό. The Latin Version Itala (Old Latin) has *ipse;* the Syrian Peschitta has *hu';* the Samaritan Pentateuch has *hu';* S. Jerome in *Quest. Hebr. in Gen.* has *ipse* (PL 23, 991). These substantiate the reading of the MT, and decide the question. The original reading was *hu';* the translation, "it (the seed) shall crush your head."

Where the Vulgate reads "conteret . . . insidiaberis" the MT has the same verb twice, *shuf.* The meaning of this rare word is obscure. Some interpret it to mean "crush" in both places; others as "lie in wait" in both places. These explanations both have their difficulties. The question seems best settled by following the lead of the Vulgate, and giving a different nuance to the verb in the second place, crush . . . bruise.

The word for enmity *'eybah* in the MT is employed in biblical Hebrew to indicate enmity between rational beings, either individuals or nations (Cf. Num. 35:22f. Ez. 25:15; 35:5). This is a further confirmation that the serpent is a rational being. The enmity exists between the woman and the serpent and is due to the express will of God, as is evident from the force of the verb *'ashith*—I place, i.e., it is my will that from this moment forth enmity exist between you and the woman. It also will exist between the seed of the woman and the seed of the serpent; her seed will conquer the serpent himself (not his seed).

v. 16. To the woman He said,
"I will greatly multiply your toil and your conceptions;
In pain you shall bring forth children.
You shall have a longing for the man,
And he shall be your master."

The many and strenuous labors of the woman, both in the fields and in the home, are here referred to, and the travail of child-birth which was looked upon as the severest of physical pain. Despite this her impulse toward the man will be strong, and her condition will be of inferior to superior, in many cases of slave to master, and no longer that of companion (Cf. 2:18, 20).

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[13] The Hebrew possesses no neuter gender; we would say in English "it", viz. the seed.

v. 17. Adam is punished because he listened to his wife rather than to God. By reason of his evil deed (MT—because of you), the earth (i.e. the productive soil) is cursed. The malediction on the earth is to punish man. It will no longer produce gratuitously for man (cf. 2, 9), but he will eat of the fruits of the earth only by strenuous labor. To subsist for a brief time he must obtain his bread by arduous labor, and finally the body will return to the dust whence it came.

v. 20. The name Eve (*hawwah*) is derived from the root *hawah* (*hayah*)—to live. The LXX and the Itala render it by "life." She is called life, as the one who gives life, mother. Even though Adam did not speak Hebrew, the name would have had the same significance. Some have considered the verse to be out of place in this context. Hummelauer thinks it should be placed before 4:1. Lagrange is of the opinion that this verse did not pertain to the document that the author employed in this section, but that he accepted it from oral tradition and wished to transmit it to posterity. Others (Hetzenauer, Bea) retain it in this place, and see in it an expression of faith and hope on the part of Adam; although condemned to die (dust to dust), he will live on in his posterity. The human race will go on.[14]

In v. 21 the kindness of God is again manifested. God is again anthropomorphically portrayed. He directs the first parents to make garments from the skins of animals, much more apt for clothing than the fragile leaves that they had chosen. God therefore made them indirectly, not directly. The following verse is best explained as an ironic expression; man desired to become like God, and now he is, but not as he thought. This irony is no more unworthy of God than the caustic condemnations of the Pharisees was unworthy of Christ. Some authors see in the expression "one of us" an insinuation of the doctrine of the Trinity (Hummelauer, Hetzenauer, Bea). Heinisch explains it by reason of the plural form of the name Elohim. The MT insinuates that man had not yet stretched forth his hand to take of the tree of life, i.e. that he had not yet eaten of the tree. He is now removed from it to exclude the possibility. Exegetes see in this act a manifestation of God's mercy; it was to man's advantage that his life of misery should not be of too great duration. Cherubim and swords of fire prevent his return to the garden; a sign of the presence and power of God (v. 24).

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[14] Cf. Ceuppens, *l.c.*, p. 161.

CRITICAL EXPOSITION

We shall first present certain details of the narrative in particular, and then a brief comparative study of it.

1. The serpent. According to Rationalistic scholars (Gunkel, Holzinger, etc.), the purpose of the narrative is to explain why the snake goes around on his stomach, and eats the earth.[15] "The myth treats of the present nature of the snake, and finds in it a punishment of God; he (the author) thinks no further."[16] The sacred author then, has led to the climactic point of the drama enacted in the garden of Eden to tell us the reason for the unenviable manner of locomotion and diet that is proper to reptiles. Most naive! Such an explanation seems reasonable to them because of the presupposition that the Hebrews had no idea of evil spirits before the captivity; consequently there can be no question of a moral point to this narrative (J), but it is a mere myth that seeks to explain the reason for the enmity between man and snakes. Against this presupposition we urge the fact that the Assyrians, Babylonians and Arabs, people of the same race and age as the Hebrews, had ideas of good and evil spirits, as is evident from documents. There is no reason to deny a like knowledge on the part of the Hebrews[17] (Cf. Gen. 19:1; Ex. 32:34; Num. 22:22; Lev. 16:8). Research in the field of antiquity has revealed that the serpent was connected with the underworld. The demons were thought to have the form of snakes, or to be somehow connected with them. The Egyptians worshipped the snake as holy; Osiris was depicted as a snake.[18] Furthermore there existed animals much more hostile to man than the reptilian species of Palestine, and myths would more appropriately deal with them. The narrative opens by describing the serpent as the most shrewd of the beasts of the field, not as the most

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[15] Some earth, adhering to the food, is often swallowed with it.

[16] Gunkel as quoted by Heinisch, *l.c.*, p. 123.

[17] Cf. Ceuppens *l.c.*, p. 167f.

[18] Heinisch, *l.c.*, p. 136f.

ferocious, or the one about which man was most preoccupied. We contend therefore that the first readers of the account of the Fall would immediately connect the serpent with an evil spirit.

It is essential for the understanding of the account that we know the nature of *the* serpent (*ha-naḥash*) that tempted Eve. It was not an ordinary garden snake, but *the* serpent:

a) An intellectual being—it reasons, talks, has knowledge; deceives the first parents, endowed as they were with extraordinary intellectual powers;
b) A spiritual being—since there is question of a combat that begins with the woman and the serpent, and continues between the posterity of both until *the* serpent, is finally conquered. This serpent then goes not the way of flesh, but lives on; therefore spiritual;
c) A diabolic being—because it incites Adam and Eve to rise up against God; maligns God and His intentions. (Satan himself, as seems to be asserted in Wis. 2:24; Jn. 8:44; Apoc. 12:9.)

Conceded that the tempter was not an ordinary snake, the question is then discussed whether or not it was a real snake. Did Satan employ an actual snake as an instrument, or did he merely assume the external appearance of a snake? Both positions are represented by the Fathers and modern exegetes; the question has little bearing upon the essential doctrine of the passage. The opinion however, that considers the serpent "a symbolic appearance of the immaterial evil principle" (Hoberg), that is, a mere symbol, seems to be irreconcilable with the subsequent decree of the Biblical Commission, "diabolo sub serpentis specie suasore.[19]

2. The Woman. Who is the woman referred to in v. 15? Rationalist scholars assert that it refers to Eve and to Eve only. Catholic scholars, holding fast to Tradition, affirm that the Blessed Virgin is spoken of in this verse, although they differ in the precise interpretation of it. That Mary is spoken of is clear from the following:[20]

A—Bull of Pius IX "Ineffabilis Deus." December 8, 1854.

"Patres, Ecclesiaeque Scriptores . . . enarrantes verba, quibus Deus praeparata renovandis mortalibus suae pietatis remedia inter ipsa mundi primordia praenuntians; et deceptoris serpentis retudit audaciam, et nostri generis spem mirifice erexit, inquiens: Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; docuere, divino hoc oraculo clare aperteque praemonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium, Christum Jesum, *ac designatam* beatissimam Ejus matrem Virginem Mariam, ac simul ipsissimas utriusque contra diabolum inimicitias insigniter expressas. Quocirca sicut Christus, Dei hominumque mediator, humana assumpta natura, delens quod adversus nos erat chirographum decreti, illud cruci triumphator affixit, sic sanctissima Virgo, arctissimo et indissolubili vinculo cum Eo conjuncta, una cum Illo et per Illum, sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans, illius caput immaculato pede contrivit."

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[19] D B 2123. Cf. Ceuppens, *De Prophetiis Mess. in A.T.* (Rome, 1935, p. 25.

[20] Cf. Ceuppens, *De Historia Primeva,* p. 194f.

B—The Liturgy of the Feast of the Immaculate Conception.

First Vespers (Versiculum)—Immaculata Conceptio est hodie sanctae Mariae Virginis; quae serpentis caput virgineo pede contrivit.

Lauds (Benedictus Antiphon)—Ait Dominus Deus ad serpentem; Inimicitias ponam, etc.

Second Vespers (Magnificat Antiphon)—Hodie egressa est virga de radice Jesse; hodie sine ulla peccati labe concepta est Maria; hodie contritum est ab ea caput serpentis antiqui, alleluia.

C—The Vulgate.

The special force of the Vulgate reading (*ipsa*) for our consideration is that it reveals the belief of the Church of the 5th and the 6th Century that the text refers to the Blessed Virgin.

The interpretation that we favor is as follows. The woman who is spoken of in v. 15 is in the literal sense Eve; in the spiritual sense Mary.[21] By the literal sense (sensus litteralis) we mean that which is immediately expressed by the words; by the spiritual sense (sensus spiritualis) that which "does not follow from the words considered in themselves, but is connected by a positive ordinance of God with things expressed by these words."[22] This is also called the typical sense (sensus typicus); the person or thing that signifies is the type, and the person or thing signified is the antitype (cf. 1 Pet. 3:21 Gr.). This sense is intended by God and the secondary author is ignorant of it unless it is revealed to him by God;[23] consequently the spiritual or typical sense can only be determined by the primary author Himself (the Holy Spirit), either in the Scriptures or in the living magisterium of the Church.

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[21] Cornelius a Lapide, Card. Meignan, Hummelauer, Mangenot, Lagrange.

3. Semen mulieris. This is to be understood collectively of the entire posterity of Eve (and of Adam), among whom is Christ. Since the seed of the serpent is to be understood in the collective sense, the brood of the evil spirits, in the other member of the parallelism the sense is likewise collective and not individual. The eventual and complete victory over Satan is enuntiated in the last phrase, "It (the seed) shall crush your head . . . ." This victory is not accomplished by all the posterity of Eve (since there are good and bad among them), but the enmity goes on until the complete victory over Satan is accomplished by the Messias. This is consequently a Messianic prophecy. The fact that this prophecy speaks of Christ is admitted by all Catholics. They differ in explaining the manner in which Christ is indicated. Some contend that the *semen mulieris* indicates an individual person, namely Christ, and Christ alone. This is the natural conclusion of the theologians and exegetes who interpret the woman as Mary in the literal sense. Others assert that it is to be understood in a collective sense, not of the entire posterity of Eve, but only of the just, Christ and His mystical Body. For the exegetical reason[24] given above we think that the *semen mulieris* refers to the entire posterity of Eve. The *hu'* of the final phrase refers to the *semen* of the preceding phrase, and is to be taken in the same sense. But in the parallel member we find not the *semen serpentis* as we might expect, but Satan himself, one individual. The relative *hu'* there-

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[22] Cf. *Inst. Bibl.* I, Rome, 1933, p. 381; cf. Cornely-Merk, *Introductionis in SS. Libros Compendium,* Paris, 1929, p. 244, "Typicus sensus non immediate e verbis hauritur, sed immediatum ejus fundamentum sunt personae vel res providentia divina ita dispositae, ut alias res vel personas significarent (typi)."

[23] Cf. *Inst. Bibl.* I, p. 389.

[24] Since this is primarily an exegetical problem, it seems that it can best be determined by exegetical principles, and not by scholastic dialectics.

fore refers to a substantive in the collective sense, and stands in a phrase whose parallel member is clearly an individual. The conclusion is that an individual of the posterity of Eve (one representative of the *semen mulieris*) will overcome Satan. That one was our Lord Jesus Christ. That the text referred to an individual was already understood in Hebrew tradition; cf. Gen. 49:10 and the LXX in 3:14.

The full perfect sense of the text is therefore that the *semen mulieris,* born of woman without man (Gal. 4:4), Jesus Christ, will crush the head of Satan, and obtain a definite and eternal victory. Satan will bruise His heel by the passion and death (the power of darkness: cf. Luke 22:53); Christ will overcome Satan, "qui in ligno (arboris) vincebat, in ligno (crucis) vinceretur." The solidarity of Mary with Christ makes her enmity with Satan perfect, so that the stain of sin never touches her soul (Immaculate Conception).

EXTRA-BIBLICAL PARALLELS

A study of the mythologies of ancient peoples of the same cultural circle as the Hebrews (Babylonians, Egyptians, Persians), and likewise more separated cultures (Indians, Chinese) has revealed similarities with the biblical narrative in sporadic details. It may be said briefly that the various peoples tell of a happy primitive period. The idea is also present, although less frequent and less clear, that this period came to an end because of sin, but no narrative has been found that agrees with the biblical account in essential points.[25] As in other connections we consider that these myths preserve vestiges of a primitive revelation, likewise here this explanation seems the more probable one for the phenomena that are observed; how else explain the role played by the serpent in the myths of Babylon (robs the life-herb), Egypt (the serpent Apophis, enemy of the gods), India (the mother of the human race lived upon the mountain of Paradise and fought the serpent), China (a dragon from the deep taught man knowledge).

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[25] Cf. Heinisch, *l.c.,* p. 131. The Babylonian cylinder-seal upon which two clothed figures in a sitting position reach (perhaps) for the fruit of a tree that is between them, with a snake represented in the background, was acclaimed by some as the representation of the Babylonian account of the Fall, a parallel to Genesis. But more mature observation showed that the figures were god and goddess, and the serpent the tree-genius.

Considering the nature of the concepts of these two chapters, and the importance they have not only for the Israelitic people, but for all mankind, and the fact that no parallel has been found that agrees with the account in essential details (not even in Babylonian literature), it seems that the account depends upon an immediate revelation to the inspired author. He also utilizes his information of the traditions that were extant. The Protoevangelium is undoubtedly an immediate divine revelation.[26]

The fact that no parallel has been found is a severe blow to the thesis of the Rationalist school which asserts that the biblical account is a mere myth. We have shown above that the purpose of the narrative is not, as they assert, to give an explanation to actual facts that man could not understand, but that its purpose is definitely moral and religious. The intimate connection that these two chapters have with the rest of Genesis, which the author most certainly intended as history, is a further confirmation of its historicity.

Catholic scholars unanimously admit the historicity of this chapter. The Biblical Commission asserts that we must adhere to the literal historical sense of the narration of these facts. This does not mean that each and every detail must be taken in the literal sense, as is evident from the decree of the same Commission.[27]

We must distinguish between the fact that is narrated and the manner of narrating. True it is that the narrative is replete with anthropomorphisms; the style is naive; but we must remember that the author wrote primarily for his contemporaries. Denial of the fact by reason of the style of presentation is not at all a scientific procedure. It is rather the philosophical prejudices of scholars that lead them to reject this account as mythological. The literature of extra-biblical antiquity supposes a more intimate society of gods and men, which our civilization terms fable, but there is no parity between the Bible and the other literature of antiquity. The message of the Bible is universal, ethical and monotheistic, and that amid a polytheistic culture.

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[26] Thus Heinisch, *l.c.*, p. 138.

[27] Cf. DB 2125. "Utrum omnia et singula, verba videlicet et phrases, quae in praedictis capitibus occurrunt, semper et necessario accipienda sint sensu proprio, ita ut ab eo discedere numquam liceat, etiam cum locutiones ipsae manifesto appareant improprie seu metaphorice vel anthropomorphice usurpatae, et sensum proprium vel ratio tenere prohibeat vel necessitas cogat dimittere?"—Resp. Negative.

How explain this phenomenon? To reject it as mythical is certainly not scientific. If the existence of a being outside the universe is admitted and the possibility that this being can converse with the world, there is no difficulty in admitting the biblical narrative; in fact the only logical explanation for its phenomenal value can be found in the entrance of God upon the stage of the world, an immediate revelation to the parents of the human race.

JOHN J. DOUGHERTY, S.T.L., S.S.L.

Darlington, N. J.

BALAAM

In a recent issue of the Catholic Biblical Quarterly[1] an article on the Messianic Prophecy of Balaam (Num. 24:15-19) was presented. Due to its limited scope several interesting questions with regard to Balaam were not touched; it is the purpose of this article to consider several of these questions.

1. Titles Given to Balaam

As an introduction the titles given to Balaam by the sacred authors will be studied. He is called a "soothsayer" according to the Vulgate (and Syriac) (Num. 22:5): "ariolum" supposing הַפּוֹתֵר instead of פְּתוֹרָה. In confirmation of this title we note that the messengers of Balac are sent" with the price of divination in their hands" (Num. 22:7). Moses speaks of Balaam as having been hired to curse the Israelites (Deut. 23:4). In Josue 13:22 Balaam is also termed "soothsayer" הַקּוֹסֵם; the root קסםmeans "to practice divination," with a primary idea of cutting.[2] The title is implied in two other passages in the Old Testament: Micheas quotes the Lord as calling upon the Israelites to "remember .... what Balaam the son of Beor answered him (Balac), from Setim to Galgal, that thou mightest know the justices of the Lord" (6:5); in 2 Esdras 13:2 Balaam is pointed out as having been hired against the Israelites to curse them.

In the New Testament St. Peter in warning his addressees against false teachers (2 Pet. 2:15-16) describes them as "having followed the way of Balaam the son of Bosor,[3] who loved the wages of wrongdoing. But he was rebuked for his madness; a dumb beast of burden spoke with the voice of a man and checked the folly of the prophet." In the Apocalypse John writes to the angel of the Church at Pergamum (2:14): "But I have a few things against thee, because thou hast there some who hold the teaching of Balaam, who taught Balac to cast a stumbling-block before the children of Israel. . . ." (cf. Num. 31:8,16).

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[1] C.B.Q. Vol. II (Oct., 1940), pp. 330-340.

[2] It is ordinarily applied to the false prophets of the Israelites (Deut. 18:10,14; 4 Kgs. 17:17; Micheas 3:6-7,11; Isa. 3:2). In 1 Kgs. 6:2 it is used for the prophets of the Philistines.

[3] The reading Bosor, *βοσορ*, is attested by all the MSS. except B and S*, the former has Beor, the latter an evident misreading by a copyist, the original of which seems to have been Beor. Bosor certainly refers to ancestry, not to location; hence it is to be identified with Beor.

In Sacred Scripture, then, Balaam is not honored with the term "Nabhi," נביא; it is true that St. Peter calls him a prophet, which name could be applied to him by reason of the event in which he was a prophet. He is called "soothsayer," a name always used in a bad sense. We might say that except for Micheas the other sacred authors concentrate on the evil characteristics of Balaam rather than on his character (transitory) as the instrument of God in the utterance of prophecies pertaining to the Messias and to the future glory of Israel. The terms "soothsayer," "who loved the wages of wrongdoing," "who taught Balac to cast a stumbling-block," "the error of Balaam"—all these are indicative of the sorry impression Balaam made on the Israelites. His good word was forgotten by reason of his subsequent deed.

This is confirmed by extra-biblical literature. Philo[4] calls him "vir divinationis opinione clarissimus"; later he refers to Balaam as not firm or generous of soul, and as having been ensnared by the offerings of king Balac's messengers. Josephus[5] terms him "the greatest prophet of that time," and then reveals the true character of Balaam: "He came to the ambassadors, and told them that he himself was very desirous to comply with their request, but informed them that God was opposed to his intentions." In his commentary on Numbers, Greenstone[6] remarks that "Jewish tradition pictures Balaam in most unfavorable and lurid lights, attributing to him many sins and vicious traits of character. Among modern writers, the ghastly picture of the character of Balaam held up by the Rabbis has been considerably modified, although many still look upon him as extremely vain and avaricious." Haggadic elaboration on the Biblical story gives us these details: Balaam was lame or blind in one eye; he died as a bloody and deceitful man at the age of 33 or 34; he had no part in the world to come.[7] The Jewish Encyclopedia[8] points out that in Rabbinical literature Balaam is represented as one of the seven heathen prophets; yet he is called "rasha," the wicked one. In Hellenistic literature Balaam was the object of popular legend as a great sorcerer.

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[4] Philo Judaeus cura Mangey, Tom. 2, pp. 122-127.

[5] *Ant.* IV, 6, 2; *Ant.* IV, 6, 13.

[6] Greenstone, *Numbers* (Holy Scriptures with Commentaries, 1929), p. 237.

[7] Cf. Gray, *Numbers* (I.C.C.), p. 321.

[8] Jewish Encyclopedia, Vol. I, pp. 467-469.

The Fathers in their references to Balaam follow in the main the indications of the sacred authors. Among the Latin: Tertullian[9] calls him a prophet; so does Cyprian.[10] Peter Chrysologus[11] remarks that he was not a prophet, but a soothsayer; St. Gregory the Great[12] refers to him as "homo insanus"; Isidore[13] "homo reprobus." (Jerome has a rather peculiar note: Balaam is the same as Eliu in the book of Job; so Rupert).[14] Among the Greeks: Origen[15] refers to him "as most learned in these magical arts"; Gregory Nazianzen[16] calls him a sorcerer as does Cyril of Alexandria.[17] In general then the Fathers refer to Balaam as a soothsayer, a sorcerer, Christian tradition following Sacred Scripture in refusing to Balaam the name of prophet. Thomas[18] characterizes Balaam as "propheta daemonum." The attitude of modern writers is summarized by Van den Oudenrijn:[19] "Non erat propheta."

In view of the evidence presented, it is impossible to apply to Balaam the name of prophet in the technical sense. It is not that a Gentile prophet is an impossibility; yet Sacred Scripture does not honor him with that name, Hebraic literature certainly does not desecrate that esteemed name by applying it to Balaam, and the Fathers are not willing to call him a prophet—at least without qualification. His one claim to the office and title of prophecy is the fact that he did deliver true prophecy on four different occasions. It is not legitimate to call Balaam a prophet because of these prophecies, which were not in accord with his habitual character, any more than it would be to call Balaam's ass a rational animal because she spoke upon one occasion.

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[9] Tertullian, *Apologeticus Adv. Gentes,* MPL 1, 456B.

[10] Cyprian, *Comment in Num. 22:30* MPL 4, 664C.

[11] Peter Chrysologus, *Sermon. 159,* MPL 52, 619.

[12] Gregory the Great, *Regulae Pastorales,* MPL 77, 68.

[13] Isidore, *Balaam,* MPL 83, 402.

[14] Rupert, MPL 167, 433A; Jerome, MPL 23, 971.

[15] Origen, *Contra Celsum,* MPG 11, 770-771.

[16] Gregory Nazianzen, MPG 35, 578-579.

[17] Cyril of Alexandria, MPG 71, 731-734.

[18] *Summa Theologica* 2-2, q. 172, a. 6 ad 1.

[19] Van Den Oudeirijn: *De Prophetiae Charismate in Populo Israelitico* (1926), 152-3.

2. BALAAM AND THE GOD OF ISRAEL

The first noticeable feature in the story of Balaam is his recurrence to the God of Israel. In response to the ancients of Moab and the elders of Madian, he answered: "Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him" (Num. 22:8). In a heathen this would hardly be expected; however heathen theology (if such a science existed among pagans) taught that there was a god for each nation—a god who guided the destinies of that nation. As Yahweh was the God of Israel, Balaam would naturally consult him. Balaam's knowledge of Yahweh could easily have been gleaned from the messengers of Balac; the latter would recount the victories of the Israelites attributable to their god—perhaps too they knew the story of the deliverance of the Chosen People from Egypt, where signs of the protection of Yahweh were so evident. As a soothsayer and with an international reputation it would be Balaam's care to know the gods of each nation. It is one thing to say that Balaam knew Yahweh as the God of Israel and another to say that he knew Yahweh as the one true God.[20]

It is at night that God speaks to Balaam on the occasion of the two embassies from Balac (Num. 22:8-13,15-21). The natural implication is that God made use of dreams to notify his will to the soothsayer. Upon the journey to Balac, Balaam's ass is the instrument God uses to manifest the presence of the angel who informs him (Balaam) that he is to continue on his journey, but "see that thou speak no other thing than what I command thee" (Num. 22:35). If we take the words of the sacred author literally, this appearance of the angel was objective—"Forthwith the Lord opened the eyes of Balaam, and he saw the angel, standing in the way with a drawn sword, and he worshipped him falling flat on the ground" (Num. 22:31). So far we see that God spoke to Balaam at night and by means of an angel. Balaam does not seem to have used any sort of divination; he simply awaits God's answer.

Yet it is quite different when Balaam seeks God's answer with regard to the Israelites. Balaam utters four oracles; before three of them Balaam tells Balac to build seven altars and to lay a calf and a ram upon each altar (Num. 23:1,14,29).[21] The calves and rams were offered as a holocaust (Num. 23:3), to propitiate God and to obtain his favor. Balaam calls God's attention to the sacrifice: "I have erected seven altars, and have laid on every one a calf and a ram" (Num. 23:4). In commenting upon this passage Hummelauer[22] writes: "Confidit omnino Balaam hoc ritu se propitium habiturum Deum; eum fortasse ritum ut efficacissimum a prophetis antecessoribus suis edoctus fuerat; Deus illum ratum habet, nullam in eo carpens superstitionem; sacrificia offerebantur vero Deo, non daemonibus." After the sacrifice Balaam retires to "meet" God (Num. 23:3,15); God met him (Num. 23:4,16).[23] On the third occasion however "when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination" (Num. 24:1). Are we to conclude that when Balaam went to "meet" God, he practiced the various arts of divination in order to bring God's word to him? That is, are we to interpret verses 3 and 15 by the first verse of chapter 24? Gray[24] commenting on 23:3 remarks that "it is generally supposed that Balaam goes away to make observations of natural phenomena, with a view to discovering in them, as a magician, the will of God. But this view is not established by a reference to 24:1 ...... Balaam had reason to believe that God would speak to him as directly as he had previously done." It would seem then in view of the context, especially with an eye to the direct method employed by God in previous instances (Num. 22:8, 20), that Balaam went to "meet" God, expecting a direct communication without the aid of any further divination than the propitiatory sacrifice. The phrase "to seek divination" (Num. 24:1) would mean that Balaam did not retire to "meet" God, as he had done before.

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[20] Greenstone, *op. cit.* no. 242, cites Kalisch to the effect that Balaam was a true believer in the God of Israel.

In the two instances recorded in Num. 23:1-10, and 13-34, "God met him" and the Lord put the word in his mouth (Num. 23,4,5,16). "Word" is not to be taken literally; it means that

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[21] Greenstone, *op. cit.* 252 remarks that "the sacred number seven is used in order to insure still further God's favor for the cause which Balac sought to achieve."

[22] Hummelauer: Commentarius in Num. (Cursus S.S., 1889), 278.

[23] 23:4: the phrase "with speed" is from the LXX; the Hebrew is best rendered by "a bare height."

[24] Gray, *Numbers* (I.C.C.), 342-343 . . . Greenstone concurs, *op. cit.*, 262.

God revealed to Balaam what he wished him to say. We can only conjecture as to the method employed by God to enlighten Balaam. "Videtur Deus verba prophetiae non ipse prolocutus esse ad Balaam, sed menti eius videndam ostendisse oraculi materiam. . . ."[25] This opinion of Hummelauer seems to be borne out by the description which Balaam gives in the third and fourth utterances (Num. 23:3-4,15-16). Balaam speaks of himself as "hearing the words of God," as "seeing the vision of the Almighty." We cannot however fail to note that in the first two oracles God met Balaam and put the word in his mouth, whereas in the third the power of God rushed upon him; in the fourth he simply took up his parable. Balaam was more docile in the first and second oracle—he went forth to meet God, hence the revelation came to him without any disturbance of his equanimity; but when he perceived that God intended to bless Israel, he did not go to seek divination. The spirit of God rushed upon him; and Balaam found himself impelled by a force stronger than himself. Several things come to light as we study this passage: first, we perceive that Balaam's docility was only apparent, it was not real. He wanted to curse Israel; on the first two attempts he assumed a docile attitude. Finding himself outwitted, he thought to overcome God's resistance by not seeking divination. But the spirit of God overwhelmed him. Secondly, Balaam describes himself as one who has fallen down, yet his eye is open. The natural explanation seems to be that Balaam fell in a trance; yet this is not the only possible explanation. Whatever we may say of Balaam's condition, this much is certain: Balaam's attempt to anticipate God failed; his own desires were swept away under the impetus of the spirit of God. He blessed and prophesied.

There is no need for surprise that God made use of a soothsayer, a Gentile, even a most wicked man (to use for the moment the Jewish characterization) as an instrument to bless Israel and to prophesy the rise of the Messias from Israel. Prophecy is a *gratia gratis data*—given for the sake of others, and does not presuppose sanctity or goodness on the part of the recipient. Balaam was simply a human channel for the grace; yet the matter is not so simple. Balaam was a free instrument, a free human channel. All Scriptural indications point to the fact that he was unwilling to bless Israel, that he wanted to curse Israel. He recognized the fact that he could not alter the word of God; yet he bade the second group of messengers of Balac "to stay this night also, that I may know what the Lord will answer me once more" (Num. 22:19). Because of his importunity Balaam was permitted to go with the messengers of Balac on condition however "that thou do what I shall command thee" (Num. 22:20). That God was displeased is indicated by the incident of the ass (22:22-35). When Balaam meets Balac the former insists on his inability to speak any other thing "but that which God shall put in my mouth" (22:38). In spite of the sacrifices, Balaam, in whose mouth God put the word (23:5,16), and upon whom the spirit of God rushed (24:2), blessed Israel, and on three of the four occasions he tells the irate Balac that he cannot do otherwise. As unwilling as Balaam was to bless Israel, as much as he wanted to curse Israel, thereby gaining a reward, he knew that he could not go contrary to God's word; if God wished him to bless, he would bless. And bless he did![26] If then Balaam knew that he could not speak except what God put in his mouth, why did he attempt to propitiate God by sacrifices? Perhaps it was to obtain a different "word" from God, a word in accordance with his own desires. But what was the basis of Balaam's conviction that he could not go contrary to God's word? From the very beginning he has this conviction: "If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less" (22:18). The principle for the response is to be found in the nature of prophecy; this principle is expressed by the Angelic Doctor:[27] "Mens prophetae dupliciter a Deo instruitur: uno modo per expressam revelationem; alio modo per quemdam instinctum occultissimum, 'quem nescientes humanae mentes patiuntur,' ut Augustinus dicit. De his ergo quae expresse per spiritum prophetiae propheta cognoscit, maximam certitudinem habet, et pro certo habet quod haec sunt divinitus sibi revelata; unde dicitur Jer. 26:15, 'In veritate misit me Dominus ad vos, ut loquerer in aures vestras omnia verba haec.' " Balaam then was convinced of his inability to say anything except what God revealed to him by this "hidden instinct," which so affected the mind of Balaam that he found himself unable to resist the veracity of the revelation; the will of Balaam then was borne along as it were by the conviction of the intellect. In scholastic terminology God operated on the intellect and will of Balaam in their most intimate nature, and according to their most intimate nature.

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[25] Hummelauer, *op. cit.*, 278; for a study of the various modes of prophecy, see *Summa Theologica*, 2-2, q. 173 and q. 174.

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[26] This same conviction is to be found elsewhere in the pages of Sacred Scripture; cf. Jer. 20:9; Amos 3:8.

[27] *Summa Theologica,* 2-2, q. 171, a. 5.

Two points have been discussed in this article: the titles given to Balaam, and Balaam's relation to the God of Israel. It has been seen that in the pages of Sacred Writ the usual title given to him is that of "soothsayer," at times actually, at other times by implication. Balaam is not honored by the title "Nabhi." Extra-biblical indications may be summarized as following in general the characterization of the sacred writers. With regard to Balaam's relation to the God of Israel, it is noteworthy that he immediately had recourse to Yahweh, that Yahweh spoke to him at night, presumably in dreams, that the oracles were revealed intellectually, that Balaam was convinced of his inability to gainsay Yahweh, a conviction that arose from "a hidden instinct" implanted by God.

GILMORE H. GUYOT, C.M., S.T.L., S.S.B.

Kenrick Seminary
Webster Grove, Mo.

CHRIST'S HOLY YOUTH ACCORDING TO LK. 2:52

St. Luke, 2:52: "And Jesus advanced in wisdom and age and grace with God and men" comes at the end of the episode of the Christ Boy's Passover pilgrimage. It is joined to this account by the word, "and," and it is immediately followed by the narrative of the beginning of the Public Ministry. Thus this passage covers more than half of our divine Lord's life, about twenty years, and it treats of His Life not only from the physical standpoint but also from the intellectual and moral aspects. A dozen words employed to characterize in a general way such a long period and such comprehensive subjects must of necessity constitute a text that is most profound and difficult. If its meaning is to be reached the greatest amount of care must be taken in examining the various words employed, and they must be studied in the light shed on them both from our Church's teaching concerning Christ's wisdom and grace and from what the Third Evangelist has already written in this second chapter of his Gospel.

As God, our divine Savior possessed wisdom and grace without limit or possibility of increase. Three kinds of knowledge are attributable to Him as man. First, His human mind enjoying the beatific vision from the very beginning knew all things through this blessed knowledge. Secondly, His human mind as befitting that of the God-Man was endowed from the beginning with infused knowledge which also did not permit of any increase. There was a third kind of knowledge in Him that came through His exercising His powers of observation and His intellectual faculties. This was a new experience which did not add anything to the sum of what He already knew, but by which He learned certain things in a new way. In this latter kind of knowledge, experimental, and in this alone was there any kind of increase.[1]

In regard to grace, St. Thomas teaches that from the first instant of His conception our divine Lord possessed the fullness of sanctifying grace.[2] He also holds that this grace is attributed to the Soul of Christ according to the capacity of the creature, and that there was no increase of grace in Him except as regards the effects, the different acts being more meritorious without adding to the plenitude of grace already there.[3]

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[1] St. Thomas, *Summa,* III, ix-xii.

[2] *Summa,* III, xxiv, i.

This Catholic doctrine of Christ's wisdom and grace is in thorough harmony with the Sacred Scripture; but certain applications that have been made of it to the Lucan Text (2:52) have resulted in interpretations that seem to me forced and unsatisfactory. Thus certain scholars contend that the passage means that Christ's experimental knowledge increased while at the same time insisting that it does not express an increase in any other kind of knowledge or in grace. That this view is arbitrary can be seen from the fact that we cannot find anything corresponding to the word "experimental" in the text, nor to the word "knowledge"; but rather we find there the far more comprehensive word "wisdom," and we find there the word "grace." Besides, surely the Christ Boy had exercised His sensory and intellectual faculties before His twelfth year. To narrow down the general broad terms of Lk. 2:52 to a mere statement of an obvious fact is a refusal to face the true meaning of words.

Other scholars, basing their view on the fact that the words "wisdom," "age" and "grace" are joined together, claim that our passage signifies that at each stage of His life through which He was passing Christ had the appropriate wisdom and grace. The difficulty of this explanation is that there is nothing in the text corresponding to "appropriate." Also it is contrary to what St. Luke had already indicated, that the Boy Jesus had displayed more wisdom than is usual for a boy of twelve in His encounter with the Doctors and in His words that were not understood by the parents.

Another view widely held is that Lk. 2:52 is to be interpreted as meaning that our divine Savior, as He grew in years, manifested more and more wisdom and grace. There is no word in the text that would limit it to a mere display; and secondly this meaning is ruled out by the context. The Christ Boy had shown most extraordinary knowledge, and therefore the assertion of "more and more display" would imply that each year He was more and more extraordinary, which is completely untrue.

In striving to arrive at the precise meaning of our difficult passage, a close examination reveals first of all that there is no word for "increase," which is sometimes falsely employed in the translation. The obvious fact is that the Evangelist would have used the word "increase" if he wished to express the precise meaning connoted by this word, but he did not. The word that he does use, *προέκοπτεν*, is generally translated "advanced," but its primary meaning is "to cut (one's way) forward"; this metaphor being taken from an army advancing by cutting away the obstacles that impede its path.

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[3] *Summa,* III, vii, 9, 12.

When we apply this verb "to cut (one's way) forward" to Christ's "age," we get the meaning that He continued along through the years that followed the twelfth year. Most languages employ verbs of "going forward" along the course of life to express the passing of years. Thus St. Paul says, using our Lucan verb, "the night is advanced" (*ἡ νὺξ προέκοψεν*, Rom. 13:12). The meaning is that the night has passed along most of its course, not that it has grown in density or darkness, rather the very opposite. To advance in age, then, clearly means to pass down along the markings of time.

Next, applying the verb "to cut (one's way) forward" to "favor" or "grace with God and men," we find it need not mean that the favor of God and men grew in intensity or quantity every year spanned by the Lucan text; its meaning is rather that the different acts of Christ that fell within the period were adorned with the favor of God and men; in other words they were meritorious, being all good and righteous.

Lastly coming to "wisdom," which here is used in a general, good sense with the spiritual note preponderating, "to cut (His way) forward in wisdom," applied to the twenty years of our divine Lord's young manhood, simply signifies that the different acts of His daily life of that period were adorned with wisdom or that they were all wise, especially spiritually wise. Ordinarily cutting one's way forward or going forward in wisdom would imply absorbing more wisdom or displaying more wisdom; but here this implication is ruled out by the context, where there is the account of the Christ Boy's most extraordinary intelligence and His pithy saying, and where there is the reference to the Christ Child's plenitude of wisdom, as will be presently elaborated. The Evangelist therefore does not use any word that would express the idea of acquiring or increasing intrinsically, which would be a contradiction of what he had already set down, but he does use a word which need not have the meaning of internal increase and does not have it in this context. Hence we can see the reason for the use of this verb "to cut (one's way) forward," serviceable in a general way when applied not only to the generic nouns of "age" and "grace," but also to "wisdom" without doing violence to what already had been written.

It must be noted that the Lucan text (2:52) is joined by the conjunction "and" with the narrative of our Savior's Passover visit to the temple, and hence must be examined in the light of this account. As the Christ Boy had just been on a holy pilgrimage in God's holy house, for which He surely merited before God and man, the expression "going forward in favor or grace," cannot mean evidencing "more and more grace" during the ordinary, hidden life to which He returned. It must mean that His actions in the period after His twelfth year were righteous and meritorious. Likewise, since during this twelfth year pilgrimage the Boy Jesus displayed most extraordinary intelligence before the Doctors, and uttered one of His famous sayings that was to be understood only in the light of His whole Life, "advancing in wisdom" for Him cannot mean increase in or more display of wisdom; but must mean a continuance along the way of wisdom, signifying thereby that His further acts were wise (irrespective of whether they were more or less so than those in the temple).

Again, it must be also remarked that the text (Lk. 2:52), and the episode of the Christ Boy (Lk. 2:41-51), are joined to Lk. 2:40. Worthy of note is the fact that the two texts (Lk. 2:40 and 2:52), are similar in that they both have reference to the physical growth, wisdom and grace of our Savior, while in a few cryptic words bridging over a number of years of His divine life. If they both have not much the same meaning, it is certain that Lk. 2:52, must be understood in the light of Lk. 2:40, because the latter comes first and because its meaning is clearer.

Lk. 2:40 speaks of the Child Jesus of 40 days old: "The Child grew and waxed strong, full of wisdom, and the grace of God was in Him." Now the clear statement that the grace of God was in the Child Jesus not only precludes the implication of any increase of grace in the passage found twelve verses later, but also confirms the interpretation that advancing in grace there merely signifies performing meritorious acts.

"Full of wisdom" here "full of" translates πληρούμενον, the present participle which is either passive or middle. This verb, which itself has the signification "to make full or bring to a completion," in the passive voice would mean "kept full" or "being filled"; of which we have an example in Martyrdom of St. Polycarp, 15,2, *πληρουμένη*, "kept full (by the wind)."[4] But in the middle voice *πληρούμενον* would signify "keeping Himself full" or "bringing Himself to a full." Father Joüon says it has the latter signification here, and he translates it, "and He was filling Himself" (with wisdom).[5] Yet even with this last rendering, to say that a child is filling himself with wisdom is a most extraordinary statement; for, far from implying that the child was making first steps or rapid progress in wisdom, it signifies he reached the plenitude of wisdom, since the verb itself connotes completion. Yet even if this statement was made concerning the Christ Boy, it would be an extraordinary one, for what young man becomes full of wisdom? "He was filling Himself with wisdom" is asserted of the Christ Child, clearly indicating that the Child Jesus did accomplish the filling of Himself with wisdom. We can therefore understand the display of wisdom of His twelfth year, and we can understand that all His subsequent acts were wise, as stated in Lk. 2:52. Our Savior as a child had the plenitude of wisdom, and His proceeding (cutting His way) along in wisdom merely signifies performing wise acts.[6]

Therefore, because of what St. Luke had just previously written, his statement, "And Jesus cut (His way) forward in wisdom and age and grace with God and men," would mean that our divine Lord continued to proceed (imperfect tense) along the course of wisdom and age and grace, or that as He grew up His actions were adorned with the qualities of wisdom and grace, or that His youth and young manhood were characterized by wise and gracious actions, or in simpler language, that He grew up a wise and gracious young man, or His was a perfect youth.

In this short passage of a few cryptic words that covered two-thirds of Christ's life, none of the actions of this long period are specified. Rather it is a most general statement, characterizing as befitting a Person full of wisdom and grace. We may ask, is the episode of the twelfth year a specimen of the high and holy conduct of the God-Man during the hidden years that followed. The highest ideals and holiest purposes are illustrated in the thirteen day pilgrimage, in the gospel prelude, at the expense of sorrow of those nearest and dearest, and in the profession of Divine Sonship and of irrevocable dedication to the Father's Will. Here we have an outward manifestation of the plenitude of wisdom and grace which, according to the Evangelist, Jesus possessed from His very childhood. Does not Lk. 2:52, then, simply imply that the holy Life in the twenty years that preceded the beginning of the Public Ministry was lived according to the highest and most sublime standards?

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[4] Lightfoot: *The Apostolic Fathers,* 195.

[5] *L'Évangile de N. S. Jésus Christ,* 305.

[6] St. John Damascene expresses a somewhat similar view:—He explains Lk. 2:52 in this way: Christ brought forth to light wisdom and grace in the course of His increasing in age. Then he asks the question: how could it be that Christ would not be completely enriched with all the gifts of wisdom and grace, since His Human Nature from its very first beginning was united with God in the Hypostatic Union (*De Fide Orthodoxa,* III, 22 MPG. 94, 1087).

We do know one of the virtues that was practiced by the youthful Nazarene during His private life, His prompt and continuous obedience to the earthly parents. This may have received a special mention because it emphasizes the humility and voluntary subjection of the God-man, a dominant characteristic according to St. Paul (Phil. 2:7), and according to our Lord's own words: "the Son of Man is not come to be ministered unto, but to minister" (Mt. 20:28). In this ready obedience to parental authority there was the greatest wisdom, which highly merited before God and man. Then the virtues that were emphasized by the Savior during the Public Ministry, we should expect, were practiced by Himself during the Hidden Years; for "having been made perfect" (Heb. 5:8), He set a personal example of what was most perfect, as well as preached it. Above all, the fundamental Christian virtues that were later enunciated in the Sermon on the Mount were followed in the ordinary, everyday life at Nazareth. Poverty of spirit, purity of heart, meekness of disposition, peace spread on all sides, willingness to endure for justice' sake and readiness to forgive injuries, all those were there in the blessed home of Nazareth, all radiating from the adolescent Jesus. Everything He did was for the honor and glory of the Father and was attended by blessings and prayers. He subordinated earthly considerations, ordinary pleasures, business, yes even those nearest and dearest to Him to the interests of His Eternal Father. Prayer, public and private, pilgrimages and preaching in the synagogue were a prominent part of the life of the young Carpenter of Nazareth.

His virtuous manner of living was surely wisdom; it also won the favor of God, for the individual acts were meritorious for us and the heavenly Father expressed His great approval at the Baptism (Lk. 3:22) besides, it procured for our Lord the favor of men. This last expression means that while Jesus was growing up and during all the years that He lived as a private citizen in His own community at Nazareth, He held the respect and love of all; for He was animated with the principle that recognized the Person of God in the person of the neighbor as well as the Will of God in the will of the "Parents." Thus, in His courteous and gracious manner with all He was kindness itself, and in His everyday life He exemplified the most perfect charity. To those who requested any help He freely rendered double service; He gladly lent to those who wished to borrow; and even He did not insist on the return of whatever may have been stolen from Him. As for those who maliciously injured Him, He had nothing but blessings and prayers, which He poured out that they should be forgiven. Especially, strangers, pagans and public sinners were the recipients of extraordinary acts of His kindness and affection. Neither epithets of scorn nor angry words nor any kind of violent language ever fell from the lips of the young Carpenter of Nazareth; rather His speech was simply yes, and no. For the faults of others He was always making allowances, never passing judgment on them. Yet there was no vulgar display, for His kind deeds like His prayers and fastings were performed not for more popularity, but mostly in secret. Thus His modesty of demeanor along with His graciousness of manner won for the youthful Savior a host of friends. His townspeople recognized His perfect life, and thus instinctively at the weekly synagogue services they called on Him not only to read a portion of the Sacred Scriptures, but also to give the appropriate sermon suggested by the sacred text (Lk. 4:16 ff.). This mark of respect showed that He stood in the highest repute in His community. During His hidden years He enjoyed the approval of all honest men: "He was proceeding in favor with men";—The Lucan text.

Wisdom and grace shone out therefore during the years at Nazareth. The highest principles and most sublime doctrines preached during the Public life were practiced during the Hidden life. Jesus' private life was a holy one. This is what is meant in Lk. 2:52, as was clearly signified in the episode of the twelfth year and expressed in Lk. 2:40. Consequently our difficult passage could be rendered: "As Jesus continued in age His actions were wise and gracious," or "Jesus' life continued to be lived according to the highest and holiest standards," or "In His youth and young manhood Jesus was most wise and gracious," or, "the righteous life of Jesus' hidden years at Nazareth won the favor of God and the respect of His fellow man."

PATRICK J. TEMPLE

St. Gabriel's Rectory
New Rochelle, New York

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[7] Cf. Jas. 3:27,28.

EXPOSITION OF THE MISSAL EPISTLES FROM ROMANS

II

The following passage from the Epistle to the Romans is the lesson for the Vigil of Pentecost:

> 5:1 Having been justified therefore by faith, let us have
> 2 peace with God through our Lord Jesus Christ, through
> whom we also have access by faith unto that grace in
> which we stand, and exult in the hope of the glory of
> 3 the sons of God. And not only this, but we exult in
> tribulations also, knowing that tribulation works out en-
> 4 durance, | and endurance tried virtue, and tried virtue
> 5 hope. And hope does not disappoint, because the charity
> of God is poured forth in our hearts by the Holy Spirit
> who has been given to us.

The appropriateness of this passage for the Vigil of Pentecost, the feast of the Holy Spirit's descent upon the Church of Christ, is immediately evident from the concluding words which state that the Holy Spirit has been given to us.

Having been justified therefore by faith.

Justification, just and *justified* are terms which recur over and over again in the Pauline epistles. They express one of the basic ideas of the Pauline theology, and without an understanding of them one cannot hope to have an intelligent grasp of the doctrine of St. Paul. The terms are correlative. Justification designates the action of God on the soul which results in the state of being just or justified.

Justification may be defined as the application of the fruits of redemption to man by God. It involves a negative and a positive element, the negative consisting in the removal of the guilt of sin from the soul, the positive in the sanctification of the soul. As we read in Romans (6:6): "We know that our old self has been crucified with him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin." In Ephesians 1:7 we read: "In him (Jesus Christ) we have redemption through his blood, the remission of sins." The positive element of the process of justification consists in the sanctification of the soul. The beneficiaries of justification have been chosen "in him before the foundation of the world," that they "should be holy and without blemish in his sight" (Eph. 1:4). They become new men, "who have been created according to God in justice and holiness of truth" (Eph. 4:24).

This removal of guilt and sanctification of the soul are entirely gratuitous; the sinner can do absolutely nothing to merit this state of justification. "But when the goodness and kindness of God our Savior appeared, then not by reason of good works that we did ourselves, but according to his mercy, he saved us (Tit. 3:4-5). "They are justified freely by his grace" (Rom. 3:24).

It should be borne in mind that justification, i.e. the process by which the soul is transformed from a state of sin and enmity to God to a state of friendship with God, is to be distinguished from perseverance in the condition of holiness, acquired in the first instance through no merit on our part by the utterly gratuitous action of God, which St. Paul calls justification. Theologians refer to this as "first justification." But in order to hold on to this state which has been gratuitously imparted by God, the individual must co-operate by living the Christian life. St. Paul says that unless we abide in the goodness of God, manifested in the act of justification, we shall be cut off (Rom. 11:22, and in Rom. 6:12-23 he very clearly and emphatically states the same doctrine). This is what theologians call "second justification."

This justification is no mere court sentence which does not necessarily correspond to objective reality; it is no mere extrinsic imputation of the merits of Christ which leaves the recipient intrinsically corrupt and sinful; it is no mere juridic fiction, but results in the expulsion of sin and the introduction of genuine holiness into the soul. St. Paul in oft repeated declarations makes this as clear as can be. "You have been washed, you have been sanctified, you have been justified in the name of our Lord Jesus Christ and in the spirit of our God" (1 Cor. 6:11). "For just as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one the many will be constituted just" (Rom. 5:19). God is "just and makes just him who has faith in Jesus Christ" (Rom. 3:26). The process of justification results in a new life, and life demands an intrinsic principle; its recipients become "new creatures" (Rom. 5:18; Gal. 6:15 et al.). It makes them members of the body of Christ (Rom. 12:5; Col. 1:18; Eph. 1:22-23).

The *therefore* connects this pasage with all that has gone before in the epistle. St. Paul has just concluded a lengthy argument, based on facts and Old Testament texts, to the effect that justification is an entirely gratuitous gift bestowed by God on all who have faith in Jesus Christ. Having established that point, the Apostle urges the Romans to enjoy the peace of soul resulting from that new relationship with God.

Justification is brought about partly by faith. What does St. Paul mean by faith? He certainly does not mean the mere certainty that one has been received into the divine favor through the merits of Jesus Christ. Very few Protestant exegetes hold such an interpretation today. Practically all of them agree with the Catholic interpretation that faith entails among other things, according to the mind of St. Paul, an intellectual conviction of the truth of the teachings which make up the Christian creed. He has faith, in the Pauline sense, who believes without hesitation or qualification all the truths of Christianity. "The Gospel is the power of God unto salvation to everyone that believes" (Rom. 1:16), i.e. believes the teachings of the Gospel or Christianity. "I recall to your minds, brethren, the Gospel that I preached to you, which also you received, wherein also you stand, through which also you are being saved, if you hold it fast, as I preached it to you" (1 Cor. 15:1-2). To believe the Gospel means to accept as divinely revealed truth the whole complexus of doctrines contained in the "good news," i.e., the entire Christian message

But faith is not purely theoretical; it is no mere speculative assent to revealed truth. That truth is practical, and sincere belief in it entails a certain activity on the part of the believer. The Christian message teaches that Jesus Christ died to win divine pardon and reconciliation for all men. That in turn stirs up in the believer the desire for pardon; it leads to repentance, sorrow for sin, amendment of life, the resolution to lead the Christian life and do whatever the Lord requires for salvation. The prime requisite is Baptism. The faith that leads to justification entails obedience to the moral precepts contained in the Christian revelation. St. Paul devotes considerable space in every one of his epistles to the necessity of Christian living if one would come to eternal salvation, the ultimate term and final fulfillment of justification. (Cf. Rom. 2:6-10; Gal. 5:16-26; Eph. 5:3-21, and many other passages.) In the words of St. Paul the faith which justifies is that which "works through charity" (Gal- 5:6), i.e., faith which becomes active by reason of the love of

God with which it is permeated. Elsewhere St. Paul says that "we are to practice the truth in love, and so grow up in all things in him who is the head, Christ" (Eph. 4:15), i.e., the truth which we embrace by Faith must lead us to an ever increasing union with Christ so that in every respect we shall follow the example of His life.

Such briefly is the faith that justifies.

Just what is the part played by this faith in man's justification? St. Paul says repeatedly that we are justified by faith or from faith or through faith, but he also attributes justification to grace and to baptism (Rom. 6:3ff.; Tit. 3:5-8; Rom. 3:24).

Evidently the Apostle ascribes different kinds of causality to these three, faith, grace and baptism. Baptism is obviously an instrumental cause; grace is the formal cause of justification, in other words the quality which, introduced into the soul, imparts to it the state of being just. Faith is not the meritorious cause of justification, for then this latter would not be the pure gratuity which St. Paul insists that it is. It is then a dispositive cause, an indispensable condition which God requires before He bestows the free and unmerited gift of justification. Its function, however, is not merely passive; it plays an active part in man's justification in that it leads to the recognition of his helplessness, of his utter dependence on God, to sorrow for sin and a purpose of amendment, and finally to baptism, the instrumental cause of justification.

Having been justified therefore by faith, let us have peace with God.

The necessary result of justification, which consists primarily in the forgiveness of sin, which alone makes its victim an enemy of God, is peace. When we are justified, we are necessarily in that process adorned with the grace of God and reconciled with Him. And consequently some interpreters here favor reading *we have peace,*—a reading which is found in some manuscripts. But the evidence seems to be quite decisive in favor of the hortatory *let us have,* and it yields a very satisfactory sense. St. Paul probably has in mind those scrupulous and timid persons who are perpetually uneasy about the state of their souls. He urges them to be at rest, to have no fear but to trust absolutely in the infinite goodness of God, the supreme proof of which St. Paul presently alleges. This peace we have through our Lord Jesus Christ, who has reconciled us with God (2 Cor. 5:18). It is through our Lord's merits won for us on Calvary that we have access unto, i.e. are brought not merely to the threshold but actually have been introduced into the divine favor and there stand, i.e. we are permanently located as in a sacred enclosure where wonderful privileges are ours. Therefore *let us have peace with God through our Lord Jesus Christ, through whom we also have access by faith unto that grace in which we stand.*

And exult in the hope of the glory of the sons of God.

Naturally the wonderful privileges which justification brings to us,—privileges which are a foretaste of the consummate glory of heaven held in store for us, and which are the basis of the sure hope of arriving there,—lead to a serene exultation, a profound sense of satisfaction and joy. We exult in the hope of the glory of the sons of God, i.e. the glory of the sons who have come into full possession and enjoyment of their heavenly Father's wealth and happiness, the crown and completion of our justification.

And not only this, but we exult in tribulations also, knowing that tribulation works out endurance, and endurance tried virtue, and tried virtue hope.

The justified soul finds reason for satisfaction and joy even in tribulations, for these trials, incidental to life in this valley of tears, as an occasional cause, produce patient endurance in so far as they afford the opportunity for exercising patience. He who bears the vexations and trials of life with calm submission and persevering endurance emerges from them with a sense of triumph, for he knows that his fortitude has been put to the test and has successfully withstood it. He who has patiently undergone and courageously come through a series of trials has the assurance from that very experience that he is a good and faithful servant of God. And having the assurance that his virtue can remain unshaken in the midst of one or another ordeal, he has the strengthened hope of remaining steadfast unto the end and finally coming to the glory of God's kingdom in heaven.

And hope does not disappoint, because the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us.

This hope of future glory, made firmer by trials perseveringly endured, is not illusory, it does not disappoint. It is in an altogether different category than hopes based on fallible and deceitful creatures. Our hope is based, in this case, on the abundant outpouring of God's love for us into our souls by the Holy Spirit who dwells there. The indwelling Spirit of God, who has been given to us in the moment of our justification, imparts to us a firm conviction of the tremendous love of God for us, and knowing the extent of that love, how it has done everything possible to insure our salvation, even to sacrificing His own divine Son for us, we have a deep and solidly founded hope of sharing in God's heavenly glory. Our salvation is absolutely certain as far as God's part is concerned. He has done everything necessary and provided us with all needed helps; it only remains for us to reach out and grasp and utilize those divine aids.

The work of pouring forth the love of God into our hearts is ascribed to the Third Person of the Blessed Trinity by what theologians call appropriation. All activity in God except the Trinitarian relations of opposition is common to the three Persons of the Blessed Trinity. These Trinitarian relations of opposition are Paternity, the act by which God the Father eternally begets His divine Son, Active Spiration, the act by which the Father and Son originate the Holy Spirit, and Filiation and Passive Spiration, the correlatives of Paternity and Active Spiration. Every other activity of God is shared by all three Persons. But in view of the way in which the Scriptures ascribe one or another of God's external activities to one or another divine Person, theologians say that the respective activities thus ascribed are attributed to one or another divine Person by appropriation. By reason of the doctrine known as perichoresis or circuminsession, i.e. the perfect union in being and activity of the Three Persons of the Blessed Trinty, their mutual compenetration and dwelling in and around one another, whatever is done by one Person is done by all three except the Trinitarian relations of opposition. When sacred Scripture or theology attributes an external activity to one or another of the Divine Persons, it is because there is some affinity between the work and the peculiar property of that Person. The Father is the source of all things without being Himself derived. He is in the language of the theologians *principium sine principio, originans non originatus,* and so the work of creation which is the origination of beings is aptly appropriated to Him. The Son proceeds from the Father by way of intellection, and so the work of revelation or of teaching mankind is appropriated to Him. The Holy Spirit is the hypostatic Love of the Father and Son, and thus works of love are ascribed to Him. The work of justification results in the union of the soul with God; it is especially a work of love, a manifestation of God's love for us resulting in our loving Him in return. Amiot goes so far as to say that the work of the soul's union with God is virtually proper to the Holy Spirit, and that the Father and Son co-operate in it only because of their necessary concomitance or eternally inseparable association with the Holy Spirit.

Let us conclude with a brief summary of St. Paul's teaching relative to the Holy Spirit. In reading the Pauline epistles there is need of constant caution in order to distinguish the different significations in which the Apostle uses the word spirit. The Spirit of God or the Spirit of Jesus designates the third Person of the Blessed Trinity. St. Paul also uses the word spirit to designate man's attitude, his outlook on the world and life, his ideals, his standards of value, all of which result from the presence in his soul of the indwelling Holy Spirit enlightening and directing it. Again St. Paul speaks of the spirit as opposed to the letter. The former is man's spiritual interpretation or understanding of things, at which he arrives by the light of the Spirit of God which dwells within Him. By the letter St. Paul designates the perverse attitude of the world, selfish, carnal, material, unenlightened by faith and the grace of God.

The Holy Spirit, evidently for St. Paul a distinct Person from the Father and the Son, is the great gift which the justified soul receives. The soul becomes the temple of the Holy Spirit, who really dwells within one's members (1 Cor. 6:19). It is this Holy Spirit dwelling within us who sanctifies or justifies us (1 Cor. 6:9,11). By His aid we are enabled to emerge victorious in the struggle against the enemies of the soul (Rom. 7:6; 8:9; 15:13; Eph. 3:16). He imparts supernatural light and knowledge to enable us to see and evaluate all things according to the divine viewpoint (1 Cor. 2:11-16). The Holy Spirit pours out the charity of God into the hearts where He dwells, i.e., He gives them a fixed conviction of the infinite love God has for us, and the unalterable assurance of that love imparts to us sure hope of eternal salvation (Rom. 5:5). Thus the Holy Spirit becomes within us the principle of a new life, the supernatural life (Rom. 8:10-11). Needless to say, without this principle of supernatural life, we can perform no meritorious work; we cannot avoid sin; we cannot elicit an act of faith even in the most elementary mysteries (1 Cor. 12:3; Rom. 7:1-23). Without His grace we are supernaturally nothing (1 Cor. 15:10); we can do nothing (Phil. 2:13).

These are tremendous realities which have vital and enduring significance for the individual soul. They seem to be inadequately stated in human language, and so, it is only by making these truths the subject of our daily meditation that we can hope to bring their far-reaching significance home to our souls, and make them an actual influence in our spiritual life.

JOSEPH L. LILLY, C.M.

St. Thomas Seminary
Denver, Colorado

OBSCURITIES IN THE LATIN PSALTER

XI

66. Psalm 67:19. (Thursday, at Matins.)

Ascendisti in altum, *cepisti captivitatem:* accepisti dona *in hominibus: etenim non credentes, inhabitare Dominum Deum.*

The successive words of TM exactly correspond to this, yet their connected sense is somewhat obscure, probably owing to the terseness of the style. The triumphal pageant will naturally reach its term on the sacred mount, where the psalmist is already standing (16-17) and watching the chariots arriving (18). At last he can welcome the Divine Conqueror: "Thou hast mounted to the height" (thus definite in Hebrew, not merely "on high"). *Captivitatem* may mislead by its abstract form in Latin. Its original can indeed mean "a state of captivity," but here it is clearly concrete and collective, a group or train of "captives." Our onetime English version of the New Testament exhibited this point by its rendering of this verse, as cited in Eph. 4:8, "he led captivity captive," where we may now read, more correctly, "he led away captives." Here the Hebrew says simply, "Thou hast captured captives," the poet hailing the proofs of victory as they pass before him.

Accepisti dona in hominibus represents "Thou hast received gifts in man" or "in humanity" as collective singular. This may mean either "among men," the Victor Himself being more than man, or, in another force of the preposition, "by (means of) men," i.e. tribute of submission consisting of men. Perhaps the former is the more natural: the tribute displayed (of whatever it consists) is evidence of human submission to divine sovereignty.

The third member is more involved. A Hebrew noun is rendered *non credentes,* which is too determinate, and which also uses a Latin verb suggestive of transitive influence on the following clause, as if "not believing that God dwells here," which is beyond the potencies of the Hebrew construction. The noun in question denotes such "perverse ones" as above in 7c; the word is the same, and quite intransitive in its verbal aspects. The infinitive clause *inhabitare Dominum Deum* is rightly interpreted by V as verb followed by subject, whereas LXX hands over

Κύριος ὁ Θεός to begin the next verse, where it only confuses the syntax. *Inhabitare* implies some local qualification, such as "here," since it expresses dwelling in some settled state. Preceding its subject (as the construct infinitive regularly does in Hebrew), it is governed in turn by the *lamed* of purpose or result, thus subordinating its clause to the actions described before.

Dominus Deus is here the poetical *Yah 'Elohim,* "Yah (who is) God," rather than "God Yah," just as in the regular appositive form *Yahweh 'Elohim.* His undisturbed reign will be resumed in consequence of the victory attested by the captives and other forms of tribute which He brings "to the height." The difficulty is the construction of "perverse" or "rebellious ones." In Hebrew as in V it is introduced by an emphatic connective "and even." Probably it shares the construction of "men," which it immediately follows. Gifts have been received from "among men, even perverse," so that there remains no opponent to "the dwelling (here) of Yah, who is God." The completeness of His victory leaves Him in undisputed possession.

> "Thou hast mounted to the height, Thou hast *taken captives,*
> Thou hast received tribute among men,
> *even opponents, so that Yah, who is God, should dwell here."*

67. Psalm 67:21. (Thursday, at Matins.)

Deus noster, Deus *salvos faciendi: et Domini Domini exitus mortis.*

The Western versions had here to wrestle with awkward Hebrew idioms. *Salvos faciendi* is a noun in the plural, but could otherwise be expressed by a gerund, being genitive after *'El:* "a God of saving acts" or "deliverances." The twofold *Domini* answers to *Yahweh* and *'Adonai,* which are governed by a preposition meaning "belonging to," and thus virtually genitives, like the foregoing "deliverances." The same preposition next governs "death," placing it in similar genitive relation with the noun "escapes" which follows it. "Escapes pertaining to death" are, of course, those involving its crisis: escapes from death, as expressed in V by *exitus mortis.* Four times in this one distich the same preposition is employed, the first case being that of *noster,* which translates "belonging to us." Literally the whole would read,

> "The God who is ours is a God of *deliverances,*
> *and to Yahweh the Lord belong escapes from death.*"

This oblique arrangement of phrases forms a couplet of perfect symmetry, even ending in rhyme between "deliverances" and "escapes." Hence, no doubt, its adoption in preference to more direct composition.

68. Psalm 67:23. (Thursday, at Matins.)

Dixit Dominus: Ex Basan *convertam, convertam in profundum maris.*

In both TM and V the active *convertam* demands a direct object, which is not expressed. The Hebrew verb is the familiar "cause to return," i.e. "bring back" or "give back." Even the only intransitive use of this form, "make requital," requires an indirect object "to whom." Some object must therefore be supplied. It is probably the class just mentioned in 22, "he that goes about in his misdeeds," where the singular is rightly altered to *perambulantium.* Such, then (the enemy, in effect), are they whom the Divine Leader plans to "bring back from Bashan" as the eastern limit of the campaign, and also "from the depths of the sea" on the west. Jerome himself here attests "from" as against his *in* in V. Whether we are to understand that the enemy will be "brought back" as prisoners, or "be turned back" in the field by flank movements driving together their "shattered forces (22a) for a final attack, is not quite clear, though the former seems more natural. The announcement is:

> "The Lord hath said, 'From Bashan will I *bring them,*
> *I will bring them from the depths of the sea.*' "

69. Psalm 67:24b. (Thursday, at Matins.)

Ut intingatur pes tuus in sanguine: lingua canum tuorum *ex inimicis ab ipso.*

For *intingatur* TM uses the same verb as for *confringet* in 22a, meaning to "strike through" an object so as to fracture it, and usually rendered "shatter." The Latin may be justified either by supposing that LXX, with one consonant changed, read βαφῇ. "be bathed" for "be shattered" (Bi.?); or else (Schleusner) that this latter verb could be adapted to the notion of "be overwhelmed" or "submerged"; or, still otherwise with Jerome (*calcet*), that "crush" or "shatter" may imply "treading" or "trampling" as its method. It raises no real difficulty, provided that the first two explanations adopt a passive system of vowel-pointing for the active form of TM, as is usually proposed by those who favor them. We incline to agree with Schleusner.

But the second member is really difficult, and well illustrates the impediments of mere idiom, since it perfectly responds to TM in wording, yet leaves the final phrase *ab ipso* hard to interpret. In any explanation "the tongue of thy dogs" supposes the same predicate (*intingatur,* etc.) as "thy foot" in the first member. The poet addresses Israel in the singular number, as is commonly done. The issue of the campaign will be "that thy foot may be whelmed with blood, (and) the tongue of thy dogs, *out of foes,*" thus expressly indicated as being an uncommon source of supply for the canine scavengers of peaceful streets.

But the difficult *ab ipso* remains. Many (as Bi., Bo., Ni.) would make "blood" its antecedent, rendering, more or less, "and the tongue of thy dogs out of foes, *from the same* (blood)." But this expresses a part of the predicate already supposed as a whole, besides making the instrumental phrase *ab ipso* correlative with *in sanguine* in spite of the different prepositions. It may be possible, but hardly likely.

Zorell writes, in his text,

"The tongue of thy dogs, out of foes (will be) *its portion,*" an emendation of the last Hebrew word which alters not only the vowels but one of the consonants, though it is true that *he* and *tau* could easily be confused.

In his notes Zorell offers another conjecture, this time leaving the consonants intact, but giving them the vowels of a verb in the imperative with a pronominal object, which could be interpreted "order it." The result would be,

"That thy foot may be whelmed with blood,—
the tongue of thy dogs, from foes *call it off!*"

While this involves the minimum of emendation, it turns the thought abruptly into a different channel. It is more interesting textually than attractive in exegesis.

With due deference, we would suggest leaving TM as it stands, but looking to a different source for the antecedent of *ab ipso*—namely, to "the Lord." His announcement of the scope of His campaign has been quoted in His own words in 23. It may be that now, in 24, the poet adds his own description of the outcome. But he would also emphasize that the completeness of the conquest, as depicted in this gruesome language, is due to the irresistible might of the Victor, and quite beyond what His people could achieve for itself. Understanding *ipso* to refer to the Lord Himself, we recall at the same time that *ab* in Hebrew may mean not only "from "a source, and "more than" a term of comparison, but also "from" a cause, reason or agency, and thus "through," "because of," or even "by means of" (as in *de vanitate,* "from lightness," in Ps. 61:10). This would make our text interpretable as follows:

"That thy foot may be whelmed with blood,
(and) the tongue of thy dogs, out of foes; *through Him.*"

The reader may be left to his own selection.

70. Psalm 67:27b. (Thursday, at Matins.)

In ecclesiis benedicite Deo, Domino de *fontibus* Israel.

The arrival of the procession at the sanctuary is described in 25-26, and the spectators are now exhorted to join in the acclamations of praise. The obscure word is in the singular in TM, as also in Jerome's version. It is literally "fount" or "source," but this in all its uses, proper and figurative. Practically all agree that here it is "the (genuine) stock of Israel," and many supply "ye" before "of." Thus:

"In assemblies bless ye God,
the Lord, (ye) of the *stock* of Israel."

71. Psalm 67:28a. (Thursday, at Matins.)

Ibi Benjamin adolescentulus, *in mentis excessu.*

The form before us in TM, vowels and all, was obviously read by LXX, but the latter chose its simplest explanation in defiance of complete sense. The form as it stands does serve as participle of a verb "to be in deep sleep" or "stupor," suggestive of trance or ecstasy. But identical in its first two radicals is the verb "dominate" or "rule over," in whose participle the third radical gives place to the object suffix "them," leaving both consonants and vowels precisely the same, while affording a much improved sense. Benjamin was the smallest tribe in territory, if not in numbers; but, more to the point, its eponymous founder had been Jacob's youngest son. But the tribe seems to have obtained a leading place in this pageant, since the poet exclaims, "There is youthful Benjamin *their ruler!*"

72. Psalm 67:31. (Thursday, at Matins.)

Increpa feras arundinis, congregatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento. Dissipa gentes, quae bella volunt.

Confused as this seems, and widely as interpretations vary, both LXX and V betray a source fairly identical with TM, though a few exceptions will appear. In 29-30 the theme has changed to a direct petition to God to assert His power in completing and stabilizing His universal sway. It would appear that in 31 some peoples not yet subject are specified, but in figurative language.

"Rebuke the beast of the reed" may well symbolize Egypt, not as the crocodile (Bo., Ni.), which would claim a different noun than "beast," but as the hippopotamus (Zo.: cf. Job 40:16). "The herd of bulls (radically 'strong ones') among the calves of peoples" probably employs in its latter phrase the "genitive of genus" (as in Gen. 16:12, "a wild ass of a man," or Isa. 9:6, "a marvel of a counsellor"): thus, "herd of bulls among calflike peoples," apparently denoting an oligarchy of nobles secure in their sway over the populace. Whether this also indicates Egypt is another question. A taste for detecting historical allusions in Old Testament poetry may easily "o'erleap itself."

The third member, or verse, of the stanza is by most commentators regarded as corrupted in text. As it stands, it would seem to read "a trampler on pieces (or bars) of silver." The first word, a participle, belongs to a stem of its verb which seems to mean "abase oneself" rather than "tread down" as transitive, but the above translation has been considered possible, and Jerome himself has *calcitrantium.* LXX read a negative clause of purpose or result, "so as not to exclude," where V has *ut excludant.* The former's reading of its Hebrew source seems to defy plausible reconstruction; but with Jerome's version to endorse TM, the meaning "trampling" is probable on the whole. The next word, governing "silver," is most disputed of all. Usually "bars" or "pieces" in its present form, it is rendered *rotas* by

Jerome. LXX and the ancient Greek and Syriac versions generally incline to something like *probati sunt.* But either "approved by silver" or "tested like silver" would seem to require some other construction than the simple genitive relation in Hebrew.

All things considered, we agree with Boylan that TM as it stands can be intelligibly rendered "trampling down pieces of silver." It can thus describe the truculent rejection of friendly overtures accompanied with presents; and this would well coincide with the fourth and clearest member of the quatrain, which follows.

> *"Rebuke the beast of the reeds,*
> *the herd of bulls among calflike peoples,*
> *the tramplers on ingots of silver;*
> scatter peoples that delight in war."

To be continued.

W. H. MCCLELLAN, S.J.

Woodstock, Maryland.

ARCHAEOLOGICAL CORNER

THE NORTH WALL OF JERUSALEM

The north wall of Jerusalem, apart from the New Gate built near its western end in 1889, received its present form under Suleiman the Magnificent in the middle of the sixteenth century A.D. It is not an entirely new wall, but incorporates much work of earlier periods. In its lower courses, which in many places are now some thirty feet below ground level, the wall is most probably of Roman origin.

The Jerusalem of the Herods with its many monumental buildings was destroyed by Titus in 70 A.D. About sixty years later, Aelius Hadrianus began building a Roman city on the ruins. A temple to Venus was erected over the sites of Calvary and of the Holy Sepulchre, and another to Jupiter on the site of the ruined Jewish temple. It may have been the latter outrage of Jewish feeling that precipitated the revolt under Bar Kochba in 132. The new city, from which Jews were excluded, was named Aelia Capitolina in honor of Hadrian and of the god Jupiter Capitolinus. Possibly, a wall may have been built at this time with materials from demolished Herodian structures, but the evidence is meagre. More probably Aelia remained an open city in its first period.

Recently, Mr. R. W. Hamilton, Director of the Department of Antiquities, made careful soundings, chiefly outside the Damascus and the Herod Gates, and found no evidence of any wall that could have been earlier than Aelia. All indications pointed to a date between the foundation of Aelia and the late third or early fourth century. Mr. Hamilton's own view is that the wall did not exist until the end of the third century.[1]

The presence of Herodian blocks in the lower courses of this wall misled some in times past into believing that it was originally erected by Herod the Great (died 4 B.C.) or by his father Antipater (about 47 B.C.). This raised a serious question regarding the authenticity of the traditional site of the crucifixion, which thus would have been included within the city walls, whereas the Scriptures state explicitly that Christ was crucified outside the gate (Heb. 13:12) and near the city (Jn. 19:20). Among those who would discredit the traditional site, this view still finds some followers.

Fr. H. Vincent, O.P., has long held that the wall owes its origin to Herod Agrippa I, the grandson of Herod the Great. About 41 A.D., Agrippa began to enclose the suburbs north of Jerusalem within a massive wall, which Josephus says would have made the city impregnable had it been continued as it began.[2] Because of the opposition of

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[1] See his report in *The Quarterly of the Department of Antiquities in Palestine*, Vol. X, No. I.

[2] *Jewish War* V, iv, 2.

Claudius, the project had to be abandoned, but it was ultimately completed in a hurry before the final siege of the city. There were three walls protecting Jerusalem from the north, and the wall begun by Agrippa is generally referred to as the Third Wall. In three long articles,[3] Fr. Vincent defended his views regarding the Agrippan origin of the present north wall. His minute analysis of all the archaeological and historical evidence then available, along with the many excellent photographic and other illustrations, is still worthy of careful study, even though his conclusions now seem to be untenable.

In 1925, Dr. W. F. Albright advanced the view that the origin of the north wall was neither Herodian nor Agrippan, but Hadrianic. He maintained that the Herodian stones were reused blocks built into a Hadrianic Wall. The recent investigations of Mr. Hamilton amply confirm the view that the Herodian stones are reused material. In his comments on the Hamilton report,[4] Dr. Albright notes two phases in the early construction of this wall, one belonging to the early Roman period of Aelia, and the other to a late Roman period in the early fourth century, with Herodian masonry extensively reused in both. The second phase, Dr. Albright would associate with the reign of Constantine. Other evidence of early fourth century reconstruction in mural work has been found by C. N. Johns in connection with the recent excavations at the Citadel on the west side of Jerusalem.

About a hundred years ago, Dr. Edward Robinson found traces of another wall a quarter of a mile to the north of the present one. He considered this to be the Agrippan wall. Further traces of it were found by S. Merrill and L. B. Paton in 1903-04, and by E. L. Sukenik and L. A. Mayer in 1925-27. Our own Dr. R. Butin discovered an important fragment of it in front of the property of the American Schools of Oriental Research. Many, including Dr. Butin and Fr. Alexis Mallon, S.J., believed it to be the Agrippan wall. Fr. Vincent, however, was unconvinced, and referred to it as *le rempart-fantôme de Robinson.* Last summer, road builders uncovered still further traces of the wall and of an immense tower which extends under the tennis courts of the American Schools. Sukenik and Mayer are again directing excavations. The report promised the *Bulletin* by Dr. Clarence Fisher, the acting Director of the Schools, will be eagerly awaited.

E. A. CERNY, S.S.

Baltimore, Md.

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[3] *Revue Biblique* 1927, pp. 516-548; 1928, 80-100, 321-339.

[4] *Bulletin of the American Schools of Oriental Research,* Feb., 1941, pp. 6-10.

SURVEY OF PERIODICALS

OLD TESTAMENT AND RELATED TOPICS

American Journal of Semitic Languages and Literatures, 58, 1941. W. A. Irwin, "Samuel and the Rise of the Monarchy" (113-34). Only Lods and Eissfeldt and Gressman "have recognized the innocent hoax perpetrated on all subsequent historiography" by the author of 1 Kgs. 9:1–10:16. More general conclusions are that Samuel may have anointed neither David nor Saul, and that of Samuel himself we know next to nothing. Only an Israelite without "theological preoccupations" could write a satisfactory account of the monarchy's beginnings for Irwin; that is to say, no ancient writer could have done it.

W. E. Staples, "The Reading of Hebrew" (139-45). Suggests that some generic nouns in the Old Testament text, preceding proper or more specific names, are on a par with the determinative ideograms of Egyptian and Babylonian writing.

Asia, 40, 1940. N. Glueck, "Ezion-Geber: Singapore of Solomon" (663-69). The article gives a brief, clear description of a city that was Solomon's factory town, fortress, and port on the north shore of the gulf of Aqaba. The contents have already appeared in the author's book, *The Other Side of the Jordan* (New Haven, 1940), and in articles in *BASOR* (Bulletins 71, 72, 75, 79). The identification of Tell el-Kheleifeh with Ezion-Geber is challenged by Bea in *Biblica,* cf. below.

Biblica, 21, 1940. I. Zolli, "In margine al Cantico dei Cantici" (273-82). In Cant. 2:4, Zolli understands *degel* in the light of Assyrian *diglu* and *dagālu;* he derives the sense, "His gaze upon me was love." In Cant. 7:6, he reads the extant text to mean, "The upper part of thy coiffure is like Carmel; and thy hair that hangs down is like royal purple bound around beams (*i.e.,* on the loom)."

G. E. Closen, S.J., "Gedanken zur Textkritik von Ps. 2:11b-12a" (288-309). Compare the related article of R. Köbert, S.J., "Zur ursprünglichen Textform von Ps. 2:11-12a" (*ibid.,* 426-28). Closen reviews from 1903 to date the history of the conjectural reading, *našš*^{e}*qū l*^{e}*reglā(y)w bir*^{e}*ʻādā(h),* which with various modifications has been accepted by many scholars. He discusses the appropriateness of the reading as regards its grammar, its cultural background and the anthropomorphic imagery it supposes. Accepting the conjecture, he accounts for the present reading as a paleographical accident. Köbert would read rather *w*^{e}*reglā(y)w bir*^{e}*ʻādā(h) naššēqū;* his explanation for the present reading is ingenious, but requires a succession of at least three separate mistakes in transmission.

A. Metzinger, "Die Substitutionstheorie und das alttestamentliche Opfer mit besonderer Berücksichtigung von Lev. 17:11 (159-87; 247-

72; 353-77). This series of three articles is a detailed, thorough study of the substitution theory in O. T. bloody sacrifices. The inquiry is divided into two parts. In the first the author studies the meaning of the term, gives the history of the theory, and presents the arguments for and against it. In the second, he explains in detail the *locus classicus*, Lev. 17:11b, points out its bearing on the theory, and adds a history of the interpretation of the verse. The substitution theory about which the author is concerned may be summarized thus: man has forfeited his life by sin and deserves death; God in his mercy is satisfied to accept the life of an animal in place of man's; guilty man symbolizes the transfer of his sins and of the death penalty by imposing hands on the animal. Thus, in bloody sacrifices the notion of death is in the foreground. The author remarks that the sacrifice of Christ has played a part in giving form to this conception. He then considers the question whether the substitution of the sacrificial animal is to be conceived as a substitution of the death penalty which man must pay. On turning to Lev. 17:11b, he finds two questions claiming attention: the blood-*nephesh* relationship, and the phrase בנפש יכפר. The conclusion arrived at is that expiation is effected by the blood itself; blood, by God's grant, was made the medium of expiation because it was conceived to be the seat of life. The bibliography during the course of the articles is very rich.

H. Bückers, "Das 'Ewige Leben' in 2 Makk. 7:36" (406-12). The author argues that it is preferable to join the words ἀενάου ζωῆς with what precedes them. This reading, he argues, is confirmed by the book's doctrine of the resurrection, that only with the resurrection will the faithful enjoy "eternal life."

A. Bea, S.J., "Archäologische Beiträge zur israelitisch-jüdischen Geschichte" (429-45). A summary of excavation work carried out on two sites—Ain-Shems (the biblical Beth Shemesh) and Tell el-Kheleifeh.

Biblica, 22, 1941. A. Vaccari, S.J., "Frammenti biblici latini dall' Egitto in parte palinsesti" (1-12). Exod. 8:16-20; 8:28–9:1 in uncial characters of about the fifth century. The writing is on both sides of a torn parchment, representing the inside columns, from recto and verso of a leaf; it comes from a codex in which the text was written two columns to the page. Across the verso is super-imposed a business letter in Arabic, ascribed by Vaccari to the eighth century. The Latin text is not the Vulgate, but an Old Latin rendering akin to that of Exodus in the Lyons codex.

P. Joüon, S.J., "Cinq imparfaits remarquables dans l'Araméen de Daniel" (21-24). Cases of the use of the imperfect tense, following on perfects, to express not continuity or frequency of action, but simple subordination. *Ibid.*, "Le mot אשרנא dans Esdras 5:3(9)" (38-40). Parallels from Elephantine suggest that wooden material is meant. Joüon would read the word *'isrānā* or *'usrānā,* from a root meaning "to saw." It would be a collective noun for "planks," or "panels."

C. Peters, "Zur Herkunft der Peshitta des ersten Samuel-Buches" (25-34). As previously for the Pentateuch, Peters affirms that for 1 Samuel, the Peshitta stands in close relationship with the Jewish Targum; it represents in fact an earlier state of the Targumic material before the working over which has made the extant Targum closer to the letter of M.T. The Peshitta itself, in the course of its separate history, has also been retouched in the light of the Hebrew.

A. Bea, S.J., "Neuere Arbeiten zum Problem der biblischen Chronikbücher" (46-58). Starting from Wellhausen's estimate that the books of Paralipomenon represent a priestly preoccupation and contain no independent historical data as compared with Samuel and Kings, Bea outlines the recent literature which subverts that position wholly. The studies of Rothstein-Hänel, v. Rad, B. Luther, Noordtzij and Welch are cited; and after a summary reference to the older Catholic literature, ample space is devoted to the recent and reliable work of Göttsberger.

Biblical Archaeologist, 3, 1940 (No. 4); 4, 1941 (No. 1). Further statements, popular in character, of the results of excavating at Megiddo and at Tell el-Kheleifeh; by R. M. Engberg and N. Glueck, respectively.

Bulletin of the American Schools of Oriental Research, 80, 1940. N. Glueck, "Ostraca from Elath" (3-10; continued, 82, 1941, 3-11); also shorter notices by Albright and Torrey (82, 1941, 11-15). The writing is Aramaic, the period sixth to fourth centuries B.C., and the interpretation of course difficult.

I. Mendelsohn, "Guilds in Ancient Palestine" (80, 1940, 17-21). The evidence of the Bible, the Talmud and archaeology alike suggest the existence of guilds of craftsmen in the Holy Land before the Hellenistic period.

W. F. Albright, "New Egyptian Data on Palestine in the Patriarchal Age" (81, 1941, 16-21). The data are an extension, based on material now in Brussels, of the collection of geographical and personal names from Palestine-Syria c. 2000 B.C. preserved in transcription in Egyptian execratory formulae. This latest group of objects with such formulae are figurines portraying bound captives, meant for magical use against disloyal Asiatic vassals.

H. L. Ginsberg, "Lachish Ostraca New and Old" (80, 1940, 10-13); also W. F. Albright, "The Lachish Ostraca after Five Years" (82, 1941, 18-24). Three new fragments have been published during the past year by Torczyner; they are discussed, with a review of the older material in the light of recent study.

Civiltà Cattolica, Anno 92, 1941, I. F. S. Porporato, S.J., "Miti e ispirazione biblica" (169-79; to be continued). Touches on terms from Roman mythology borrowed by St. Jerome to render otherwise untranslatable Hebrew words.

Ecclesiastical Review, 104, 1941, F. X. Peirce, S. J., "Recent Bible Study." Discusses studies in recent periodical literature on the messianic passages in Isaias 7 and 9.

Expository Times, 52, 1940-41. J. W. Jack, "Recent Biblical Archaeology" (112-15; 229-33). The general topics discussed are windows, doors, locks, dress and apparel. Reviews of recent work cover Beth-Shemesh, Megiddo, Transjordan, and the present North Wall of Jerusalem. Literary points involve Joakin, king of Juda (a cuneiform text attesting his captivity has been published by Weidner), and Cushan-Rishathaim, whom Jack too confidently equates with Artatama II, a Hurrian ruler of c. 1370 B.C.

T. H. Robinson, "Note on Psalm 34:21" (117). The Polel form from מות does not mean merely "put to death" as does the Hiphil; from the usage in other places, it is seen to imply a *coup de grâce* to the already injured.

J. Lindblom, "The Character of the Prophetic Literature" (126-31). A comparison with private revelations in Christian times; Lindblom also emphasizes the revealed character of the separate messages and the compilatory nature of the books.

Homiletic and Pastoral Review, 40, 1940. J. Steinmueller, "Primitive Hebrew Religion," (1077-1086; 1179-1191; 1300-1313). In these articles Dr. Steinmueller describes the monotheistic religion, the morality, and the culture of the Patriarchs. A good summary of the biblical data.

Journal of Biblical Literature, 59, 1940. Harry M. Orlinsky, "On the Commonly Proposed *Lēk W^{e}na‘^{a}bōr* of I Kings 18:5" (515-17). Instead of the above, the author proposes *L^{e}kā w^{e}na‘b^{e}rā(h)*. The former word, he claims, is the only form used as an interjection, and after an imperative or an interjection the verb in the first person is expressed by the cohortative. The same author has begun a more general study on the sequence of jussives and cohortatives to the imperative or interjection in *Jewish Quarterly Review* 31 (1940-41), 371-82.

Millar Burrows, "The Marriage of Boaz and Ruth" (445-454). Continuing his work on Hebrew levirate marriage,[1] Burrows turns to the problems raised in that connection by the Book of Ruth. He finds that the whole story of the marriage of Boaz and Ruth and of the transactions connected with the marriage does not fit in the picture of Israelite law and custom presented by the rest of the O.T., particularly the laws of the Pentateuch. Part of the trouble, he says, lies in the fact that we have in Ruth a combination of three institutions which are not elsewhere found together—levirate marriage, redemption, and inheritance. Although allowing that alternative explanations may contain some truth, Burrows holds as most probable that the peculiar features of the story of Ruth represent a transitional stage between redemption-marriage as an affair of the clan, in which case the interest of the clan was satisfied if the *go'el* begot a son in his own name, and levirate marriage as an affair of the immediate family, in which case it was deemed necessary to continue the name of the widow's previous husband. The explanation would be acceptable, if it were a known fact that such a development actually took place in Israel. It is rather venturesome to suppose such a development on the strength of this one instance that can be explained otherwise.

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[1] "The Ancient Oriental Background of Hebrew Levirate Marriage," *BASOR,* no. 77, 2-15, and "Levirate Marriage in Israel," *JBL,* 59 (1940), 23-33.

Julius Lewy, "The Shulman Temple in Jerusalem" (519-22). Lewy submits a passage from an el-Amarna letter, which "if read in the light of an Assyrian explanatory list of divine names furnishes direct evidence to the effect that Jerusalem was the seat of the god Shulman."

G. E. Wright, "Archaeological Observations on the Period of the Judges and the Early Monarchy" (*ibid.*, 60, 1941, 27-42). Describes the evidence for a growth in material culture among the Israelites from a quite low level in the period of the Judges, by contrast with their Canaanite neighbors, to full equality and an economic dominance over Philistia by the time of Solomon.

R. Wischnitzer-Bernstein, "The Conception of the Resurrection in the Ezekiel Panel of the Dura Synagogue" (43-55). The lost tribes are seen represented, along with Judah, Benjamin, and Levi; one figure is identified as a Davidic Messiah. Cpr. the related discussion by Kraeling in *BASOR*, No. 78.

Journal of the American Oriental Society, 61, 1941. O. Neugebauer, "The Chronology of the Hammurabi Age" (58-61). An authoritative caution against offhand conclusions on the chronology of Western Asia from data given by astronomy. The tendency to date Hammurabi just after 1800 is endorsed on historical and archaeological grounds, but the author excludes any definitive value to the astronomical clues.

New Scholasticism, 15, 1941. F. V. Courneen, S.J., "Philo Judaeus Had the Concept of Creation" (46-58). "I am attributing to him the common doctrine of the Jews as expressed throughout the Old Testament . . . ." The citations from Philo seem to prove the point, but the

Old Testament authority for a doctrine of creation is given an emphasis disproportionate to its extent and its traceable influence on Philo.

Orientalistische Literaturzeitung, 43, 1940. O. Eissfeldt, "Neues und Altes zur Paradieserzählung" (coll. 401-09). The article is really a review of Paul Humbert's *Etudes sur le Récit du Paradis et de la Chute dans la Genèse* (Neuchatel, 1940). Eissfeldt agrees that "knowledge of good and evil" is the practical knowledge of adults and not merely moral consciousness or consciousness of sex or pure reason. "Image of God" signifies the bodily form of man, made after the manner of godlike creatures surrounding God and also of God himself. This quality is inalienable and not lost by the fall. Humbert renders Gen. 2:17 "you will certainly die," whereas Eissfeldt holds for "you will die at once." In his literary analysis Humbert finds in the pericope one chief account with a secondary auxiliary source; Eissfeldt argues that there are two parallel accounts in the section.

Palestine Exploration Quarterly, 1940. D. Winston Thomas, "The Ancient Site of Lachish" (148-9). The note aims "only to contest Torczyner's claim that lines 9b-13 of Ostrakon IV 'give positive proof that Tell ed-Duweir .... really is the site of ancient Lachish.'"

Theological Studies 2, 1941. M. J. Gruenthaner, S.J., "The Messianic Concepts of Ezekiel" (1-18). Chapters 33–48 of Ezekiel are effectively analyzed with respect to their fulfilment in Christ and in the Church. The prophecy regarding the apportionment of the land among the Israelites is to be taken as intended for literal fulfilment. Its non-fulfilment is to be explained not by an inherent mystical meaning rendering it inapplicable but by the failure of the Israelites themselves to fulfil the conditions laid down.

Theologische Literaturzeitung, 65, 1940. M. Johannessohn, "Die Göttinger Septuaginta" (coll. 289-296). A noteworthy appraisal of J. Ziegler's edition of *LXX* Isaias and of a shorter work by Ziegler on the Hexaplaric fragments from the later versions of the same book.

Among book reviews the following may be of some interest. J. Coppens' *L'Histoire critique de l'Ancien Testament* (Tournai-Paris, 1938) has been enthusiastically reviewed by Fleming James in *JBL*, 59 (1940), 523-4, and by G. B. Closen in *Biblica*, 21 (1940), 330-3. Not so enthusiastic were the reviews by W. F. Albright of Fr. Fernández' two latest works: *Problemas di topografía palestinense* (Barcelona, 1936, issued in 1939) and *Commentarius in Librum Josue* (*Cursus Scripturae Sacrae, Sectio* II, *Vol.* 5. Paris, 1938) in *JBL*, 59 (1940), 538-46. Albright finds Fernández' works, despite their many merits, reflecting a now antiquated stage of research.

PATRICK W. SKEHAN
JOHN P. WEISENGOFF
The Catholic University of America, Washington, D. C.

BIBLICAL NEWS

A happy climax to five years of scholarly effort was reached with the publication, on May 18, of the Confraternity Edition of the New Testament. The new revision was prepared by the Catholic Biblical Association of America and supervised by the Episcopal Committee on the Confraternity of Christian Doctrine. It was begun with the encouragement and sealed with the approbation of the Pontifical Biblical Commission. This enormous task fills a long-felt need in offering the New Testament in acceptable English. The new text is a revision of the Challoner-Rheims version based on the Latin Vulgate, with the end in view of rendering the New Testament in more simplified and modernized language. That it may be more easily read and understood, the text is printed in paragraph form instead of verse by verse. The volume contains about 800 pages, 5½ by 7½ inches, and is printed in pleasant legible type on sturdy paper and substantially bound in imitation leather. The New Testament is printed under the direction of the Episcopal Committee by the Saint Anthony Guild Press of Paterson, New Jersey, and is distributed by the National New Testament Committee.

To signalize the publication of the new revision and to commemorate the event, Sunday May 18 was celebrated as "Biblical Sunday" in the Catholic Churches throughout the United States. More than three-fourths of the dioceses of the country approved and confirmed the observance of "Biblical Sunday." The National New Testament Committee of the Holy Name Society was formed to distribute the new text. In many dioceses chairmen were appointed by their ordinaries to arrange for the observance of "Biblical Sunday," and some Archbishops and Bishops issued Pastoral Letters on the new Text and the Sacred Scriptures. The entire work was ably supervised by the Rev. Harry C. Graham, O.P., Spiritual Director of the Holy Name Society and Executive Secretary of the National New Testament Committee.

The reception accorded the new text was noted both in the Catholic and secular newspapers and periodicals. Months before the actual publication date, excerpts and explanations of the revision appeared in the press throughout the country. Many of these were prepared by members of the Catholic Biblical Association. To facilitate their preparation, the Catholic Biblical Association made available 45 mimeographed pages on the history of the translation and its more important characteristics. With a view to keeping such material on file, members of the Association are asked to send in the copy of articles, editorials, criticisms, controversies, and all reactions to the appearance of the New Testament. In the near future the Editors of *The Catholic*

Biblical Quarterly desire to publish something of a record of this history of the text.

A specially bound copy of the revised New Testament was presented to Archbishop Amleto G. Cicognani, Apostolic Delegate to the United States, for transmission to the Holy Father. On the occasion of Biblical Sunday, President Roosevelt was given a special copy of the translation at the White House. Both presentations were made by the Rev. Harry C. Graham, O.P.

Side by side with the publication of the Confraternity Edition of the New Testament, W. H. Sadlier Inc., New York, issued with Episcopal approbation a special edition of *The Epistles and Gospels for Sundays and Holydays.* For the first time many Catholic Churches read the new text on Biblical Sunday. The volume contains almost 400 pages, and is printed in large legible type so as to render its reading from the pulpit more convenient. Priests particularly will find this book very useful in the preparation of Sunday sermons on the Epistles and Gospels, for a brief commentary on the text was prepared by the Right Rev. Monsignor William L. Newton and the Rev. Dr. John E. Steinmueller.

St. Bonaventure's College of St. Bonaventure, New York, observed the "First Bible Week in America," May 11-18, 1941, commemorating the Revision and the Publication of the New Testament. A special postal cachet was printed and issued by the St. Bonaventure Post Office on "Biblical Sunday." The college received many messages of congratulations. Among those hailing the event and requesting the special postal cachet were President Roosevelt, Bishop Edwin V. O'Hara of Kansas City, chairman of the New Testament Committee on the New Testament Revision; Postmaster General Frank C. Walker, James A. Farley, former postmaster general; Senator James J. Davis of Pennsylvania.

With the publication of the New Testament completed, the Catholic Biblical Association of America is looking forward to the publication of a brief commentary on the Books of the New Testament. The commentary is chiefly intended for Study Clubs and the Laity. At the present writing the authors of the Commentary are revising their manuscripts in accordance with the format of the new text. It is hoped that this work will be finished by September, and that the commentary will be ready for publication a few months later.

The New York Public Library sponsored a special Bible display for one week in connection with Biblical Sunday in the United States.

Rare copies of the entire Bible and the New Testament were exhibited. These included copies of the Clementine Vulgate of 1592, the Rheims New Testament of 1582, the Douay Old Testament of 1609-1610, the Douay Bible printed at Philadelphia in 1790, the first American Edition, and the Douay-Rheims Bible, edited by Bishop Challoner, and printed in 1750. Copies of the Confraternity Edition, the Revised New Testament, were also shown.

According to the latest Census Bureau report for the year 1939 the Bible is still America's best seller. The annual output of Bibles, New Testaments, and parts of the Bible published in separate covers in 1939 was 7,927,848 volumes. This number will be increased considerably by the publication of the Confraternity Edition of the New Testament. As yet it is difficult to give the precise number, but it is estimated that the first edition will approach the one million mark.

During the past year the Sacred Scriptures were published in 12 languages that had not previously been represented in translations of the original texts. According to a recent survey of the American Bible Society, this brings the total number of tongues in which all or part of the Bible has been published to 1051. Among the languages hitherto not represented are Zuni, for Indians in New Mexico, Dinka Bor, used in Sudan, Baouli, Ganawuri, Llamba, and Jarawa in Africa; Burma, Ecuador, and Palestine were countries receiving Biblical translations hitherto unprinted.

At the present time a complete translation of the entire Bible in Chinese is being prepared. Hitherto the New Testament and portions of the Old Testament have been translated. The inauguration of this work was made possible by the generous contribution of Dr. E. J. Erdhaus, Cincinnati, Ohio, and the work will be done at the Catholic University of Peking, which is under the direction of the Society of the Divine Word.

The Catholic Society of the Bible, with headquarters in Montreal, Canada, has announced the publication of *The Four Gospels* in the present accepted English version. The Society aims to make it possible for every English-speaking Catholic in Canada, or at least every Catholic family to be the possessor of a copy of the Holy Scriptures. Following this publication, the Society intends to issue similar approved editions of the Old and New Testaments.

The following eminent scholars have been appointed Consultors of the Pontifical Biblical Commission: The Rt. Rev. Monsignor Arthur Allgeier, professor of the Old Testament on the theological faculty of the University of Freiburg, Breisgau; Canon Albert Clamer, professor in the seminary of Nancy, France; Canon Lucien Cerfaux, professor of the New Testament in the Catholic University of Louvain; the Rev. Joseph Freundorfer, professor in the seminary of Passau, Germany; the Rev. Bernard Allo, O.P., professor on the theological faculty of Etoilles near Paris, formerly of the University of Fribourg, Switzerland; and the Rev. Joseph Bover, professor of the New Testament in the College of Sarria, formerly of the Pontifical Gregorian University in Rome.

On November 13, 1940, the Sacred Congregation of the Holy Office condemned and placed on the Index of Forbidden Books, the work of Dain Cohenel (Rev. Dolindi Ruotolo) entitled *La Sacra Scrittura, Psicologia, Commento, Meditazione.* On October 30, 1940, the same Congregation placed on the Index the book of the Rev. Charles Pelz, entitled *Der Christ als Christus.* Both authors later humbly submitted to the decree and withdrew their works from circulation.

The past year saw the organization of another Catholic Biblical Society. At Saragoza in Spain, from September 15-22, 1940, the first Spanish Biblical Week was held: several sessions were devoted to the reading and discussion of papers prepared on Biblical subjects, and at the same time an association was organized for the advancement of Spanish Biblical Studies (Asociacion Fomento Estudios Biblicos Españoles) under the presidency of the Archbishop of Madrid. Among other projects the association intends to sponsor a series of scientific commentaries and monographs on the Bible under the supervision of Father Fernandez, S.J., Professor of the Biblical Institute, Jerusalem; the publication of a periodical entitled *Estudios Biblicos*; the scientific research on the history of the Bible in Spain, and the translation of the Bible into Spanish from the original texts; and the annual celebration of Biblical Week.

The Rev. Vincent Scheil, O.P., Consultor of the Pontifical Biblical Commission, and Professor in the Ecole des Hautes Etudes, Paris, died last October at Königsmachern, Lotharingia. Fr. Scheil was born on June 10, 1858, and entered the Order of Preachers in 1882. After completing his studies at the aforesaid school in 1888, he devoted the greater part of his life to the study and teaching of Assyriology and Egyptology. He is the author of several books and articles on these subjects, and will be remembered for his transcription and translation of the famous Codex of Hammurapi (Memoires de la Délégation en Perse, Vol. IV, 1902). Father Scheil was one of the first Consultors appointed to the Pontifical Biblical Commission by Leo XIII in 1902.

The Very Reverend Leo P. Foley, C.M., 46, died at Kenrick Seminary, St. Louis, Mo., May 5, 1941. Fr. Foley was ordained in Chicago, Ill., Feb. 25, 1919, by the exiled Mexican Archbishop, Most Rev. Leopold Ruiz, D.D. He received his degree in theology from the Angelicum in Rome in 1922.

Upon his return to America he was first assigned to St. Mary's Seminary, Perryville, Mo., where he taught scholastic philosophy. In the fall of 1923 he came to Kenrick Seminary where he was stationed until his untimely death. He taught Sacramental Theology during the major part of his eighteen years at Kenrick Seminary. In 1932, however, he took over the chair of Scripture, but in 1938 he went back to his former class in Sacramental Theology. He was head of the diocesan library at the Seminary since 1932.

Fr. Foley was an active member of the Catholic Biblical Association of America, and revised the Pastoral Epistles of the Confraternity Edition of the New Testament. He was also the author of many articles, principally cases of conscience which appeared in the *Homiletic and Pastoral Review.*

BOOK REVIEWS

A. C. **Cotter**, S.J., *Theologia Fundamentalis* (Weston, Mass.: Weston College, 1940). Pp. xv and 739. $3.50.

This excellent Latin textbook for seminaries divides the matter of fundamental dogmatic theology into two sections. The first of these deals with apologetics and the second with the sources of revelation. In the second section Father Cotter accords a far more extensive treatment to theses pertinent to Holy Scripture than can usually be found in manuals of this type.

Father Cotter teaches that it is the purpose of apologetics to demonstrate, in the light of natural reason, that the *magisterium* of the Catholic Church is the rule of faith for us (pp. 3 and 14). As a result the scope of his treatise is considerably broader than that of those books which consider it the essential function of apologetics to prove the rational credibility of Catholic dogma. Father Cotter completes his work of apologetics in three distinct proofs. First he establishes the fact of revelation. Then he demonstrates the foundation of the Church by Jesus Christ, and finally he manifests that the Catholic Church is the institution of which our Lord Himself is the Founder. He does not make explicit use of the notes of the Church in formulating this last demonstration.

In the second section of the book, Father Cotter departs somewhat from traditional terminology in speaking of the firm consensus of the Fathers and of the theologians as "fontes revelationis." He upholds rather vigorously the thesis that not all the individual words of holy scripture are positively and directly inspired.

Father Cotter's volume has obvious and considerable advantages. It contains an extensive bibliography, and valuable references for each article treated. Furthermore it takes cognizance of an excellent apologetical literature in English, comprising books and articles seldom mentioned in continental manuals.

Valuable as the work is, however, it might have been improved by the inclusion of a more complete treatise on the Church. Furthermore a section on the theological places would have enhanced the introduction to theology to a considerable extent. It is to be hoped that in subsequent editions this material will be added, and an already admirable text will be improved.

Joseph Fenton

Ephraim Emerton, *The Letters of St. Boniface,* Translation with Introduction, (New York: Columbia University Press, 1940). Pp. 204. $3.00.

Saint Boniface is certainly one of the most brilliant lights of the Dark Ages. His deep spirituality, his immense zeal for souls, his remarkable devotion to the Holy See are never more in evidence than in his numerous letters. Hence, one may gladly welcome this new translation of his letters by Ephraim Emerton since it cannot but aid to an understanding of the vast work done by St. Boniface.

Scripture scholars will be interested in this work. Two things distinguish the letters of St. Boniface: his great love for Sacred Scripture, and the constant use of it in his letters. The quotations from all parts of the Scripture are so frequent that the translator has, unfortunately, omitted many of them. In the very first letter of Emerton's collection there are fourteen direct and indirect quotations of Scripture. St. Boniface writing to his young friend Nithard asks: "What, my dearest brother, is a more fitting pursuit for the young or a more valuable possession for the aged than a knowledge of Holy Scripture?" (Letter I, p. 24). No one can read these letters without recognizing how completely St. Boniface obeyed the order of Pope Gregory II to "pour into their untaught minds the preaching of both the Old and New Testament in the spirit of virtue and love and sobriety and with reasoning suited to their understanding" (Letter IV, p. 33). Boniface frequently wrote to England for manuscripts of the Scriptures, and he described what parts of the New Testament he had with him (Cf. Letter XXV, p. 64).

Some of these letters are simply commentaries on various passages of Scripture, and one cannot but admire the apt application and sound exegesis of St. Boniface. The one solace of his old age was his love of Sacred Scripture, as he himself states when requesting a volume containing the six Prophets. It is interesting to note Boniface's anxiety to have "some of the treatises of that keenest investigator of the Scriptures, the monk Bede, who, we have learned, shone forth among you of late as a lantern of the Church by his scriptural scholarship" (Letter LX, p. 133-134).

In short, there is much to commend this fairly accurate translation of the letters of St. Boniface. It is regrettable, however, that Mr. Emerton has omitted practically all references to the many texts of Scripture occurring in these letters, and that he has made no attempt to annotate them. Likewise there are several somewhat biased remarks in his introduction. Mr. Emerton misjudges the character of Irish and English monasticism when he speaks of "the anemic, ascetic type of conventional monk." The analogy based on the differences existing between the Keltic and Anglo-Saxon Churches and the "unhappy denominational futilities of modern missionary effort" is neither obvious, as Mr. Emerton states, nor is it historically founded.

JOSEPH L. SHANNON, O.S.A.

KILIAN J. HENRICH, O.F.M., *Christ: Victim and Victor,* and *Christ: Teacher and Healer,* companion volumes. Readings and Meditations. (Paterson, N. J.: St. Anthony Guild, 1940). Pp. 212 and 236. $1.00 each.

These two volumes contain meditations on the life of Christ. *Christ: Victim and Victor* covers the seasons of Advent and Easter, Pentecost week and some high feasts. *Christ: Teacher and Healer* treats of the teachings and miracles of our Lord's public life as they are found in the Sunday Gospels for the minor Sundays of the Ecclesiastical year. Although a strict chronological order has not been followed, these two companion volumes complete the liturgical cycle. Evangelical simplicity is their characteristic feature.

The meditations are not divided into the customary preludes, considerations, and so forth, that might be repelling to one who has not had a novitiate training. Each meditation begins with a short quotation from the gospel. This quotation is usually explained and amplified in short pithy sentences. Pertinent passages from sacred Scripture and the Fathers of the Church are skillfully interwoven. The applications, although not labeled as such, are brief and practical. The author avoids lengthy descriptions, and gives instead a logical and pointed development.

The forcefulness of these meditations is not derived from any novelty, but from their adherence to the living word of Sacred Scripture. The preliminary instructions for use, which contain a short prayer to be said before and after, are concise. To quote from them: "You may read them in your room, in the Church, or on your way to work, or at any other convenient time or place." The volumes are small enough for that purpose. Priests may well recommend these books to tertiaries and others of the faithful who might practice mental prayer and for whom the ordinary meditation books might be too forbidding. Religious and seminarians could likewise use them profitably.

ROBERT E. REGAN, O.S.A.

RIGHT REVEREND MONSIGNOR BOYLAN, M.A., D. Litt., D.D., P.P., *The Sunday Epistles and Gospels* (Dublin: Brown and Nolan, 1940). Volume I. Pp. vii, 238. Price 7s. 6d.

In recent years several books have appeared on the Sunday Epistles and Gospels, but few have treated them as scholarly as Monsignor Boylan. This first volume is a translation and commentary on the Sunday Epistles and Gospels from Advent to Palm Sunday inclusive, and the substance of it is based on a series of homiletic notes which the author wrote for the *Irish Ecclesiastical Record* between 1935-1937. The book was written for the purpose of aiding the Clergy in three ways: first, by providing a direct translation of the Epistles and Gospels from the Greek; secondly, by supplying notes and comments on them; and thirdly, by indicating the material and thoughts for the Sunday sermon based on either the Epistle or Gospel.

The translation of the Sunday pericope from the original Greek makes it impossible to read them to the people at liturgical functions, but it serves to clarify passages that otherwise might be difficult to understand. In providing such a translation, the author shows how they can be successfully used as the basis of preaching.

Four to five pages are provided for each Sunday Epistle and Gospel. In particular, the Notes should prove very useful. These are based on the best exegetical works, and where disputed points are encountered, the author follows the interpretation that seems to be more reasonable. The clear comments on the Epistles should be an incentive to the priest to use them more. Those on the Gospels are made all the more interesting by explaining Christ's work and message against the background of his time.

In the section, Thoughts on Preaching, no attempt is made to supply ready-made sermons. The Thoughts "merely suggest ways in which the Sunday Epistles and Gospels may be made applicable to the needs of our time" (p. v). These are based on the Scriptures, and the general outlines of its homiletic treatment are suggested.

The author follows an excellent idea in putting the Epistles and Gospels together in one volume. We hope that the Second Volume will appear soon, and that the work will be completed by treating the Epistles and Gospels of the Feasts in the same way.

CHARLES H. PICKAR, O.S.A.

DAVID DAICHES, *The King James Version of the English Bible* (Chicago: The University of Chicago Press, 1941). Pp. 228. Price $2.50.

The sub-title of this book informs us that it is "An Account of the Development and Sources of the English Bible of 1611 with special reference to the Hebrew tradition"; this is much more indicative of its contents than the title which, for some unknown reason, it has been seen fit to give it. It is made up of four long chapters which treat successively the history of English translations of the Bible from Tyndale to King James (I), the knowledge of Hebrew possessed by Christian scholars in Europe from St. Jerome to the Jacobean revisers (II), the state of Hebrew scholarship in England at the beginning of the seventeenth century and the scientific equipment of the individual revisers of the King James version (III), the rules of the revision and an estimate of its indebtedness to the various sources used, a collation of which is given for selected, significant readings from Isaias 1–16 (IV).

The author concludes from his study that the Authorized Version is a critical revision of the Geneva Bible and the Bishops' Bible with reference to the Hebrew text and with the help of Kimchi's commentary. It is rather surprising that, in his collation of the possible sources, Mr. Daiches should pay no attention to the possible influence of the Latin version of Santes Pagninus (1528), which he is well aware was included in the Antwerp Polyglot almost certainly used by the Oxford revisers of Isaias (cf. p. 165). He also informs us that Pagninus' translation had been used by the revisers of the Bishops' Bible (p. 181 f.). Its presence in the Polyglot would make its use inevitable, and a cursory comparison with the readings of the collation of Isaias 1–16 makes it evident that Mr. Daiches might more profitably have employed the translation of Pagninus in his collation than the later Latin translation of Sebastian Münster. The comparison of the King James with Pagninus' translation also seems to weaken the case that Mr. Daiches tries to make for the use of Kimchi's commentary by the revisers. In almost every case where they might seem to have depended on Kimchi, Pagninus, who is well known to have made full use of the Jewish interpreter, seems to have preceded them, and they may well have been satisfied with this work at second hand.

The author thinks that the A.V. is about as accurate a translation as it was possible to produce at the time, although he allows that the fidelity of the revisers to the massoretic text led them to neglect many textually superior readings of the LXX and Vulgate. The book is a good example of careful and conscientious scholarship which will prove interesting and suggestive especially to those readers of the *Quarterly* who are at this very time preoccupied with revision problems.

A few obvious errors in Latin words have escaped the eye of the proof reader: for *vocabitar* (p. 89) read *vocabatur*, for *discipula* (St. Jerome of himself! p. 90) read *discipulus*, for Ruffinus (p. 91) read Rufinus, for *exaltivi* (p. 138) read *exaltavi*. On page 187 it is stated that Coverdale and the Great Bible read "thorns" with the LXX and Vulgate in Isaias 5:2; this is true of the LXX but not of the Vulgate, the *labruscas* of which is to be understood as (the fruit of) the wild vine—"wild grapes" as it is correctly translated in the Douay. But these are slight blemishes in a book which contains so many useful details and is blessed with an excellent index.

JOHN F. MCCONNELL, M.M.

REX MILLER, *I, Paul* (New York: Duell, Sloan, and Pearce, 1940). Pp. ix, 210. $2.50.

The author of this book indulges in the literary fiction of writing the autobiography of the Apostles to the Gentiles. As in his earlier work *I, John* he represents St. Paul as telling the story of his life. Needless to say, such a method is unique and at times startling, but it makes the narrative all the more vivid and interesting. In particular the author is to be commended on his evaluation and interpretation of the Acts of the Apostles and the Epistles of St. Paul. In using them he has adopted the traditional and conventional method, namely, to combine and synchronize them as closely as possible. In this he has achieved uncommon success. However, he fails to make use of the Epistle to the Hebrews since he denies its genuinity. On the other hand he does not hesitate to make use of the Apocryphal Acts of Paul and Thecla, at least those portions which to him "seem plausible and in keeping with the known character and career of the Apostle" (p. viii). Occasionaly he gives free reign to the imagination, especially in his attempt to supply the missing details of St. Paul's life; this may prove to be interesting reading, but often misleading to the inexperienced. CHARLES H. PICKAR, O.S.A.

BOOKS RECEIVED

(Some of these may be reviewed in subsequent issues)

St. Anthony Guild Press, Paterson, N. J.:

The New Testament. Translated from the Latin Vulgate. A Revision of the Challoner-Rheims Version. Edited by Catholic Scholars under the patronage of the Episcopal Committee on the Confraternity of Christian Doctrine. 1941. Pp. viii, 772. $1.00.

W. H. Sadlier, Inc.; New York, N. Y.:

The Epistles and Gospels for Sundays and Holydays. Prepared with the addition of brief exegetical notes by the Catholic Biblical Association of America. 1941. Pp. vi, 378. $2.25.

The America Press, New York, N. Y.:

Unto The End. By WILLIAM J. MCGARRY, S.J. 1941. Pp. xiii, 338. $3.00.

Kindly Light. A Second Cardinal Newman Prayer Book. Compiled by Daniel M. O'Connell, S.J. 1941. Pp. 346. $2.50.

Harvard University Press, Cambridge, Mass.:

The Historical Hellenistic Background of the New Testament. By MARTIN P. NILSSON. 1941. Pp. 31. $.50.

University of Pennsylvania Press, Philadelphia, Pa.:

Studies and Documents. Edited by KIRSOPP LAKE, Litt. D., Ph. D. and SILVA LAKE, Ph. D. Family 13 (The Ferrar Group). The Text according to Mark With a Collation of Codex 28 of the Gospels. By Kirsopp and Silva Lake. 1941. Pp. xi, 161. $4.25.

Radio Replies, St. Paul, Minn.:

Frank Youth Quizzes on Sex. By RUMBLE and CARTY. 1941. Pp. 32. $.05.

INITIAL PUBLICATIONS OF

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA

The Catholic Biblical Quarterly
The Confraternity Edition of the New Testament
The Sunday Epistles and Gospels

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The official organ of The Catholic Biblical Association of America, *The Catholic Biblical Quarterly,* is published in January, April, July, and October. This publication, each number of which carries 96-120 pages, is of special interest to the Clergy, Religious Communities, and Educational Institutions. The regular perusal of *The Catholic Biblical Quarterly* will keep its readers in touch with the work of Catholic Biblical Scholars throughout the world, and will do much to arouse and sustain interest in the Sacred Scriptures. The content of the first two volumes, listed below, will give a general idea of the character of *The Catholic Biblical Quarterly.*

CONTENTS OF VOLUME ONE

The Essence of the Sacrifice of the Mass and Scripture, John McHugh, O.P., S.T.M., Litt. D.
The Seventy Weeks, Michael J. Gruenthaner, S.J., S.T.D., S.S.D.
The Synoptic Problem, Charles Callan, O.P., S.T.M., Litt.D.
Our Lord and the Pharisees, W. S. Reilly, S.S., S.T.D., S.S.D.
The Newly Proposed Translation of Genesis 2:5-6, W. H. McClellan, S.J., S.T.D.
Witness of the Early Church to the Authorship of the Gospels, W. S. Reilly, S.S., S.T.D., S.S.D.
The Eschatological Discourse, A. C. Cotter, S.J., S.T.D.
The Urim and Thummim, E. A. Mangan, C.Ss.R., S.S.L.
The Professors of Scripture and the Discussion Study Club, J. F. Rowan, S.S.L.
A Recent Life of Christ, Charles Callan, O.P., S.T.M., Litt.D.
The Curriculum of Scriptural Studies in our Seminaries, Edward Byrne, S.T.D.
St. Mark the Disciple of St. Peter and St. Paul, W. S. Reilly, S.S., S.T.D., S.S.D.
The Supernatural Origin of Israel's Religion, John J. Dougherty, S.S.L.
Father Lagrange on Jesus and His Message, Edward Byrne, S.T.D.
Christ's Self-abasement, A. A. Stephenson, S.J.
St. Luke, W. S. Reilly, S.S., S.T.D., S.S.D.
"The Waters of Refreshment," John Quasten, S.T.D.
"House" or "Business" in Lk. 2:49?, Patrick J. Temple, D.D.

Besides the more lengthy articles, each number of *The Catholic Biblical Quarterly* carries as regular features: "The Obscurities of the Latin Psalter," by William H. McClellan, a very helpful series; "The Archaeological Corner," which discusses the latest developments in the important field of Archaeology, by Edward Cerny, S.S., S.T.D.; other regular features are carried under the general headings of Exegetical Notes, Problems of Bible Revision, Survey of Periodical Literature (commenced in Volume III), Biblical News, Book Reviews.

EMMAUS

At the very close of his gospel (24:13-35) the Evangelist St. Luke records the apparition of Jesus to two disciples who were traveling to a place not far from Jerusalem, Emmaus by name. In the majority of ancient codices of the original Greek text and of ancient versions we read that this place was situated at a distance of sixty stadia from Jerusalem. This distance, however, is not altogether uncontested, for some few Greek codices and ancient versions support the reading of a much longer distance—160 stadia—in place of 60. To increase this initial textual difficulty, we learn that the early writers of the Church who had occasion to remark on the distance of Emmaus from Jerusalem also favored the larger number, while tradition from the twelfth century supports the smaller number.[1] Moreover, today at a distance of eleven or twelve kilometers from Jerusalem lies the village El Qubebe, which the Church officially honors as the Emmaus of the Gospel. At a distance of thirty kilometers from Jerusalem there is a village called Imwas, which, as the name suggests, marks the site of Emmaus Nicopolis, the Emmaus of the Machabees, and, in the opinion of many Palestinologists, the Emmaus of St. Luke. The trend in these days is decidedly towards Imwas, particularly because of the early historical and archaeological testimony. There is yet a third village, today called Qolonieh, which was designated Emmaus (אמאום) in some rabbinical texts and which some have identified with the Emmaus of the third Gospel. However, these same texts state that its distance from Jerusalem was a mere thirty stadia; this distance would weigh heavily against its identification with the Emmaus of St. Luke, and, consequently, we shall not consider it as a possible site of that Emmaus in the course of this paper.

Briefly, the question that we intend to discuss may be expressed thus: Which reading, 60 or 160 stadia, is original in the Gospel of St. Luke? This question is similar to, but not altogether identical with another: Which is the site of the Emmaus of St. Luke, El Qubebe or Imwas? In point of fact, while the solution of the latter question depends on that of the former, nevertheless certainty with regard to the original reading of the Gospel would not necessarily solve the topographical question entirely, as there would still be a possibility of some other site at the critically certain distance from Jerusalem. This would hold true especially, if not exclusively, in regard to the reading of 60 stadia. We shall discuss this question only from a biblical point of view, refraining therefore, except in passing, from all archaeological and historical testimony, which, may we repeat, seems to favor the reading of 160 stadia.

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[1] D. Baldi, O.F.M., *Enchiridion Locorum Sanctorum,* Jerusalem, 1935, 897-912.

TEXTUAL CRITICISM

Turning our attention first to the testimony of the Greek codices, we find that the following codices testify the reading 160 stadia: ℵ I K* N Π Θ and some minuscules. It is noteworthy that with the single exception of ℵ these codices belong to the recension I, which is Von Soden's classification for codices of Palestinian origin or recension. Then, of the ancient versions supporting the reading 160 we can adduce only the Armenian and some manuscripts of the Vulgate, Syro-Palestinian, Georgian, Philoxenian, and Harclensian. All other early Greek codices and versions are in support of the reading 60 stadia.

This summary examination thus reveals an overwhelming preponderance of ancient codices and versions in favor of the smaller number; hence the laws of external textual criticism already declare for that number. This, too, seems to be the conclusion of most scholars who have considered the question. It may be noted further that those codices which have the number 160 are in some measure suspect because of their Palestinian origin. A Palestinian scribe might easily have been led to change an original 60 to 160 because of his acquaintance with a well known Emmaus at that distance from Jerusalem. On the contrary, scribes in other lands, presumably ignorant of distances in Palestine, would simply have left the reading as they found it. It may, however, be objected that a Palestinian scribe should also be presumed to know an Emmaus at a distance of 60 stadia from Jerusalem, had there ever been such an Emmaus. Let us bear in mind, however, that Emmaus Nicopolis always had some importance during the first few centuries of Christianity; hence, it could not have been forgotten very easily, while on the other hand the village of Emmaus might very easily have passed into oblivion because of its little political or historical importance. Then, as regards the Sinaitic codex, this was in all likelihood one of the forty codices drawn up under the surveillance of Origen in Caesarea; it should, therefore, be considered suspect for the same reason expressed above.

From reasons of external textual criticism, then, we are brought to the reading 60 stadia. If the reading 160 stadia is to be sustained at all on the grounds of textual criticism, it must be for internal reasons. However, even on that score the reading 60 stadia seems to be the more probable. It is a cardinal principle of internal textual criticism that of two or more possible readings that reading is to be preferred which in all probability begot the others, or which more probably was changed to the other or others. Now, we cannot deny that a change by some scribe from 60 to 160 is more likely than from 160 to 60. In history we are well acquainted with an Emmaus at a distance of 160 stadia from Jerusalem; this same Emmaus figured prominently both in Jewish and Roman history. On the other hand, history is notably silent concerning an Emmaus situated at a distance of 60 stadia from Jerusalem. This fact could naturally have caused or influenced a change from 60 to 160, but hardly from 160 to 60. Pirot[2] points out that the most direct route from Jerusalem to Nicopolis was only 144 stadia, and is of the opinion that this was probably the road taken by the two disciples. If that was the shortest distance, why does not St. Luke state that Emmaus was about 140 or even 150 stadia from Jerusalem? The reading 160 suggests that someone merely added another hundred to the original reading in order to obtain scriptural foundation for the identification of Imwas with the Emmaus of St. Luke. On the contrary, in the event that the original reading of St. Luke were 160, how are we to account for the reading 60, which is found in very early Greek codices and versions? Certainly they cannot be said to depend on a tradition originating in the twelfth century. Thus we find that internal textual criticism also supports the reading of 60 stadia.

ANALYSIS OF THE GOSPEL NARRATIVE

An examination of the Gospel narrative would strengthen the conviction that 60 stadia is the original reading. From that source we learn that after their long conversation with Jesus the two disciples, as they approached Emmaus,[3] urged Jesus to remain with them, adducing as a reason: πρὸς ἑσπέραν ἐστὶν καὶ κέκλινεν ἤδη ἡ ἡμέρα. This double statement would lead the reader to conclude that the time was shortly before nightfall. It is true that this verse, particularly the latter half, does not establish any definite point of time. In fact, the latter expression could conceivably be taken to refer to about 2 or 3 o'clock, when the sun has begun to incline toward the horizon. Still, the phrase πρὸς ἑσπέραν seems to limit the time to not more than two hours before nightfall; for the preposition πρός, which shows close proximity in expressions of time and place, would not allow us much more time. We have a striking parallel to this expression in the narrative concerning the Levite of Ephraim, which is appended to the Book of Judges (cf. particularly 19:8-9). After having been reconciled with his wife in Bethlehem, this Levite was urged by his father-in-law to remain with him because εἰς ἑσπέραν κέκλινεν ἡ ἡμέρα (or in recension A: ἠσθένησεν ἡ ἡμέρα εἰς τὴν ἑσπέραν). He refused this invitation, and, anxious to return to his home, took to the road. Night began to fall when he was just opposite Jerusalem, but he decided to continue his journey for the day as far as Gabaa. We learn later that the sun had set when he was in the vicinity of Gabaa. Now Gabaa was about 14 kilometers distant from Bethlehem, and that distance can be traversed in about two hours. It would seem, therefore, that the Levite left Bethlehem less than two hours before sunset, and not more than three hours before nightfall. Hence, if this parallel has any value at all, it will lend support to our contention that it was at most two hours before nightfall when Jesus and the two disciples entered Emmaus. This time may have to be brought even closer to nightfall, for the disciples adduce that very reason, the proximity to night, that Jesus may remain with them. Then, as now, it was considered hazardous to travel during the night; for that reason, then, the disciples press Jesus to pass the night with them. If we assign this meaning to the words of the disciples, it is difficult to conceive that the time was more than an hour before nightfall, as Jesus would have been able to journey to any nearby village or town in two hours. It would seem therefore that it had already become dusk or dark when the disciples tendered their invitation to Jesus.

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[2] L. Pirot, *Dictionnaire de la Bible—Supplément,* II, Paris, 1934, 1060.

[3] It is unnecessary to discuss whether the two disciples were in Jerusalem when the news of Jesus' resurrection was spread, or to endeavor to learn the time of day they left Jerusalem. We willingly grant that they did so at an hour that would permit them to accomplish even the journey from Jerusalem to Emmaus Nicopolis in a leisurely fashion.

Now, to what time would that correspond in modern computation? Since it was still the day of the Resurrection (cf. v. 1), we are brought to the middle of the Jewish month of Nisan, and the time of the year would be either late March or early April. In the latitude of Jerusalem at that time of the year sunset occurs from about 6.15 to 6.30; twilight ends and darkness sets in from about 7.35 to 7.55. Subtracting, then, two hours, the earliest possible time they could have entered the village would be from 5.35 to 5.55. More probably, though, it would be about 6.35 to 6.55.

Upon their entry into the village a meal was prepared for them, probably in the house of Cleophas, and during the course of the meal they resumed their conversation. The disciples at length recognized Jesus in the breaking of bread. Now, just how much time had passed since their entry into the village? Certainly more than an hour; for they walked to the house where they were to stay and undoubtedly purified themselves; a meal was prepared and a conversation of some length took place before the disciples' recognition of Jesus. Although in all likelihood much more than an hour had passed, let us take that space of time as a minimum. We are then taken to about 6.35 to 6.55 at least, more probably 7.35 to 7.55. The disciples now determined to bring the glad news to Jerusalem, and we assume that they left immediately upon their recognition of Jesus and His disappearance.

Let us suppose that the place which they left is identical with Emmaus Nicopolis, hence at a distance of 160 stadia or 30 kilometers from Jerusalem. That distance, if on a level stretch, could possibly be walked in 4½ or 5 hours' time by anyone in a great hurry, as the disciples undoubtedly were then. However, we must take another circumstance into consideration—namely, the difference in elevation above the sea between Imwas and Jerusalem: Imwas is roughly 200 meters above sea level; Jerusalem is 720-790 meters above the sea. Hence the journey from Imwas to Jerusalem would have been a gradual ascent, with the usual elevations and depressions; this would, of course, add about an hour to the space of time in which one could traverse the 30 kilometers from Imwas to Jerusalem. We therefore posit that the return journey to Jerusalem would have lasted at least 5½ or 6 hours; 5½ is our minimum. We can also point out that the disciples had that same day walked from Jerusalem to Emmaus; if we take into consideration their tired condition, that minimum may have to be stretched somewhat. However, we shall assume that they were not retarded by this condition on their return to Jerusalem. Leaving, then, no earlier than seven o'clock, the two disciples, we must assume, arrived in Jerusalem not before one o'clock in the morning, or 12.30 at the very earliest.

How would this calculation fit in with the Gospel narrative? We note first that according to St. Luke the two disciples found the Apostles still gathered together in Jerusalem. It is on the face of it hardly probable that the Apostles were still congregated at that late hour, which in the opinion Emmaus-Imwas would be no earlier than 12.30 in the morning. Moreover, we have positive proof supplied by Scripture to rule out the possibility that it was after midnight when the disciples found the Apostles together. An examination of John 20:19-23 reveals that it is a parallel place with Luke 24:36, since they both treat of an apparition of Jesus to the Apostles in Jerusalem on the night of the Resurrection. St. John relates that this apparition took place during the evening—*ὀψία* (v. 19). This Greek word means the latter part of the day, or evening. If we are to take this word to refer to the Roman division of the night, it undoubtedly agrees with *ὀψέ*, or *vespera, canticinium,*[4] which is the first of the four vigils into which the Romans divided the night, and lasted three hours from sunset, hence from about 6.30 to 9.30 at that time of the year. The return journey, humanly speaking, could not have been completed before 9.30. If, however, we hold that *ὀψία* is to be taken in a non-technical sense, then it refers to the time of day about sunset hence for that time of year about 6.30;[5] in that case the opinion Emmaus-Imwas becomes still more improbable.

These various calculations lead us to rule out Imwas as the Emmaus of the Gospel. At the same time we note that the exigencies of the sacred text are easily met if we identify El Qubebe with the Emmaus of St. Luke, or if, not wishing to consider that site, we establish the authenticity of the reading 60 stadia in the Gospel of St. Luke. The return trip, begun about seven o'clock, could have been completed with ease in less than two hours, hence long before the deadline of 9.30.

Some authors, in order to avoid the difficulties that may be raised by the time element in the narrative, express the opinion that the two disciples hired or borrowed a carriage or horses to take them to Jerusalem with more despatch.[6] If this could be proved true, our calculations, based on the time that had elapsed during the journey afoot to Jerusalem, would have to be discarded. Since they could have traveled to Jerusalem by that means in two hours or shortly more, the two disciples could have come in under the deadline of 9.30. The time element then would cause no difficulty against the reading 160 stadia. However we must note that this is a mere supposition on the part of these authors; although it was a possible means of travel, still there is no foundation in the sacred text for that hypothesis. In fact, the text, which makes no mention of any other mode of traveling, would suggest that the two disciples returned to Jerusalem in the same manner that they had come—namely, on foot. Had they resorted to a different manner of traveling on their return, in all probability it would have been mentioned specifically by St. Luke, whc in another place (Acts 8:28) explicitly designated the use of a carriage by the Ethiopian eunuch.

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[4] F. X. Kortleitner, O. Praem., *Archaeologia Biblica* , Oeniponte, 1917, 666.

[5] F. Zorell, S.J., *Lexicon Graecum Novi Testamenti*^{2} (Cursus Scripturae Sacrae), Parisiis 1931, 969s (*ὀψία*).

On further examination of the sacred text we note, as have many scholars, that St. Luke refers to the destination of the two disciples merely as κώμη, which word means simply a village or hamlet. This term is hardly applicable to Emmaus Nicopolis, which at that time was the capital of a toparchy, as we know from Josephus.[7] This objection raised against the identification of Imwas with the Emmaus of St. Luke is thus answered by Pirot.[8] He points out that Nicopolis was no longer at the time of Christ the prosperous city that it had been because of the ravages to that city by Varus about 3 B.C.; hence the term could very well be applied to Nicopolis at that time. He further remarks that the term κώμη was undoubtedly used in contrast with the religious center Jerusalem and the political center Caesarea, which were designated πόλις. This answer of Pirot doubtless has some value; nevertheless we feel that he has neglected to study a parallel place, Mk. 16:12-13.[9] There the Evangelist records an apparition of Jesus to two disciples whose destination was *εἰς ἀγρόν*, or *in villam*, according to the Vulgate. Now, while it is possible that Emmaus had been so reduced in prosperity as to merit justly the term *κώμη*, one can hardly be justified in saying that it was so reduced as to be called now *ἀγρός*, which must mean simply a cluster of houses in the open. If it is true, as Lagrange[10] points out, that *ἀγρός* is used only in the plural to denote villages, the fact remains that according to the final of St. Mark the destination of the two disciples is the country, not a city; the term *ἀγρός* could be used if the journey were from city to country, not if it were from city to city. Thus St. Mark strengthens our conviction that the Emmaus to which the two disciples were traveling was much smaller than a city, in fact smaller than the usual village or hamlet in Palestine at that time, that it was little more than a small group of dwellings, which was given the name Emmaus, and which because of its obscurity passed into oblivion shortly after the episode of the Gospel.

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[6] Thus M.-J. Lagrange, O.P., *Évangile selon saint Luc*^{4}, Paris 1927, 610s: "La tradition ancienne de Jérusalem qui plaçait Emmaüs à 160 stades se préoccupait du temps qu'il avait fallu pour le retour, mais ne s'en étonnait pas. Et pourquoi, dans leur empressement, les disciples n' auraient-ils pas pris des montures?" The plausibility of this opinion is admitted by Vincent-Abel, O.P., *Emmaüs, sa basilique et son histoire*, Paris 1932, 314s.

[7] *Bel. Jud.*, IV, 8, 1.

[8] *Op. cit.*, 1062s.

CONCLUSION

To summarize the results of this study, it appears quite clear that on the evidence furnished by Sacred Scripture the identification of Imwas with the Emmaus of St. Luke is most improbable. Not only is the reading of Luke 24:13 critically 60 stadia, but also an examination of the Gospel narrative favors the shorter distance. To this conclusion it may justly be objected that the external testimony of early writers as far as the twelfth century is unanimously in support of Imwas. It may further be observed that there are today in Imwas the remains of a Christian basilica dating at least from the beginning of the fourth century, and probably from the third century; this would point out the importance of Emmaus Nicopolis in the early Church, an importance it acquired owing to its being the site of the Emmaus of the Gospel. However, we make answer that the presence of an early Christian church in Imwas does not prove that it is St. Luke's Emmaus; it is easily explained by reason of the fact that Nicopolis was an important political center at that time. It is most unfortunate that the excavators of that church were unable to unearth much in the way of mosaics, pictures, etc.;[11] but it is noteworthy that the fragments that have been uncovered do not recall the incident of the Gospel—an omission that could not easily be explained away, if Imwas were the Emmaus of St. Luke. As regards the tradition of the early Church, be it noted that here it deals neither with faith nor morals; hence its worth is purely human and it is subject to error. Be it further noted that this human testimony cannot destroy or undermine the divine testimony of the Gospel; certainly, if there is a contradiction between the two, it is in the purely human testimony that we must look for that error rather than in the word of God, which cannot err. Hence until such time as it can be proved definitely that 160 stadia is the original reading of St. Luke, we cannot seriously put forward Imwas as the site of the Emmaus of St. Luke. We must stand by the critical reading, which in the light of early Greek codices and ancient versions possessed today is undoubtedly 60 stadia. Hence we must look for some place at a distance of 60 stadia from Jerusalem as the site of the Emmaus of St. Luke.

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[9] The authenticity of the final of Mark is of course questioned; however, since its canonicity is generally admitted, its value is unimpaired.

[10] M.-J. Lagrange, O.P., *Évangile selon saint Marc*^{5}, Paris 1929, 450.

This paper has been in great part negative: it has purported to show that Nicopolis could not have been the Emmaus of St. Luke. We have not seriously put forward any site as identical with that Emmaus. However, we have established the point that it must be looked for at a distance of 60 stadia from Jerusalem. We are thus brought to a consideration of El Qubebe as a probable site of Emmaus, since it is at that distance from Jerusalem. It is true that external testimony favoring El Qubebe is had only from the twelfth century. True, too, as yet we have no archaeological evidence of any solid value to support this opinion. Still, in the last analysis Scripture must be considered the principal authority in this discussion, and Scripture indicates a site 60 stadia from Jerusalem—a condition met with only in El Qubebe.

ANTONINE DEGUGLIELMO, O.F.M.

St. Francis Seminary
Lowell, Massachusetts

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[11] Vincent-Abel, *op. cit.*, 195: "De la décoration maintes bribes de stucs peints, de mosaïques murales, de lambris en marbres précieux laissent tant bien que mal soupçonner la splendeur évanouie; seules quelques lacuneuses mosaïques de pavement demeurent en place pour en témoigner avec une moindre impression."

THE LORD'S PRAYER AND THE DECALOG

The disciples again observed the Master at prayer. There was something so simple, yet so absorbing about him when he prayed! Oh, they too *said* prayers; but just to observe him filled their soul with reverence and with a holy desire to pray as he did. When, finally, he again turned his attention to them, "one of his disciples said to him: 'Lord, teach us to pray,' . . . And he said to them, 'When you pray, say: Our Father who art in heaven, hallowed be thy name' " etc. (Lk. 11:1-4; Mt. 6:9-13). This is the prayer, so simple that a child can lisp it understandingly, yet so sublime that the greatest minds cannot fathom it.

A survey of the Fathers of the Church, of the theologians, and of the ascetical writers of more recent centuries reveals that from the Apostolic times on till our present day the *Our Father* has been considered simply *the* prayer, the *Lord's Prayer*, the prayer that is the very essence of all prayer, to such an extent that St. Augustine wrote:[1] "Nam quaelibet alia verba dicamus . . . nihil aliud dicere possumus quam quod in ista oratione dominica positum est, si recte et congruenter oramus." St. Thomas[2] expressed this thought more in detail: "In oratione dominica, non solum petuntur omnia quae recte desiderare possumus, sed etiam eo ordine quo desideranda sunt; ut sic haec oratio non solum instruat postulare, sed etiam sit informativa totius nostri affectus."

THE NEW APPROACH

Without intending in the least to derogate from anything that has been written on the Lord's Prayer, the attempt is here made to present it from a new point of view: The Lord's Prayer is based upon the Decalog and its sanction. This is not to be understood as though our Lord embodied in this prayer each commandment verbatim, but rather that he transformed the series of truths expressed in the Decalog in legal terms into corresponding acts of divine homage and into petitions. This accounts for the elemental tone of its simple phrases, a tone that constitutes a firm fundamental to the melody of the soul in prayer.

The disciples did not ask to be taught this or that particular prayer; they asked for instruction in prayer in general: "Teach us to pray." In complying with their request, Christ did not give them an abstract instruction in the theory and practice of prayer; he taught them a prayer of a universal—a truly catholic—character: "When you pray, say." Such a prayer, taught by our Lord himself, will of necessity be a divinely perfect application of the self-evident principle later worded by Pope St. Celestine,[3] *"ut legem credendi lex statuat supplicandi."* Faith must be the basis of prayer; it must furnish prayer both with its objective and its incentive. Moreover, the *lex credendi* does not impose a purely theoretical, but a practical faith; it is also the *lex vivendi.*

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[1] Epistola 130. *Ad Probam*, c. XII. M.P.L. 33, 502.

[2] *Summa*, 2,2 q. 83, a. 9.

The *Talmud Babli (Makkoth)* presented the *lex vivendi* as very complicated: Moses, it is stated, received from God 613 laws: 365 negative ones, in accordance with the number of days in the solar year, and 248 others, in accordance with the number of members in the human body. To these laws the Talmudists added many more, which were to be reputed as of a force at least equal to the laws of Moses. Jesus, when asked for "the great commandment in the law," brushed aside all incidentals and all rabbinical quibbling and stated simply: " 'Thou shalt love the Lord thy God with thy whole heart' . . . This is the greatest and the first commandment. And the second is like it, 'Thou shalt love thy neighbor as thyself' " (Mt. 22:35-39). The ten commandments (Ex. 20:1-17; Deut. 5:6-21) apply this twofold love to man's basic obligations toward God and his fellow man. "Praecepta Decalogi ordinantur ad dilectionem Dei et proximi."[4]

To these laws God attached both a remunerative and a punitive sanction (Lev. 26: Deut. 11:13-17; Jos. 8:34).

The first commandment of the Decalog is rooted in the central truth of revealed religion, both of the Old and of the New Testament, that is, in the belief in the only one, personal and living God: "I am the Lord thy God." From this truth the prohibitory part of the first commandment—"Thou shalt not have strange gods before me"—and all the other commandments derive their force. This truth, heading the Decalog, and being a summary of it, the Chosen People were at all times to keep before their eyes and in their heart:

> Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee

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[3] Epistola 31. *Ad Episcopos Galliae,* c. XI. M.P.L. 50, 535.

[4] *Summa,* 2,2, q. 122, a. 5.

this day, shall be in thy heart. And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising. And thou shalt bind them as a sign on thy hand, and they shall be and move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house (Deut. 6:4-9).

To carry this exhortation out literally, the Jews eventually originated the *tephillin* and the *mezuzah.* Each of these contained the texts from Deut. 6:4-9, just quoted, and from 11:13-21, in which the sanction, namely the reward for the observance of the law, is contained. Besides these texts the *tephillin* contained Ex. 13:1-10, and 13:11-16. The *mezuzah* tube always remained fastened to the doorpost; whenever he passed over the threshold, the pious Jew would reverently touch the sacred text, then kiss the finger tips that had touched it. The *tephillin* were put on every day, except on the Sabbath and on feast days, before the morning prayer. As the *tephillah* of the hand was put on, this blessing was pronounced—it has remained in use up to the present: "Blessed art thou, our Eternal God. . . , who hast sanctified us through thy commandments. . ." A similar blessing was pronounced when the *tephillah* of the head was put on. The form of this morning prayer is very old. When during the exile the Jews could not assist at the morning service in the temple, this prayer service came to prominence; the *Talmud Babli* (*Berakhoth*)[5] gives detailed regulations concerning it. Because the central prayer of this service begins with the words from Deut. 6:4, "*Sh^{e}ma‘ Yisrael,*" this prayer was called the "*Sh^{e}ma‘,*" an appellation that has been extended to the whole morning prayer: "Hear, O Israel, the Lord our God is one Lord. Blessed be the name of his glorious kingdom for ever." Let us take note of this sequence of thoughts. The *Mishnah*[6] speaks of the "pious of former times," who in this prayer, "directed their hearts to *their Father in heaven.*"

These considerations suffice to show that in the Old Testament the *lex credendi,* and that spelled *lex vivendi,* was the basis for the *lex supplicandi;* they help us understand why Christ would be likely to make the Decalog the basis of the universal prayer that he gave his Church. As God of old directed that the two tablets containing the ten commandments be kept in the golden ark made according to his specifications, so he now enshrined these same commandments in the precious prayer of his own making. These same considerations also suggest that such an arrangement would not find the minds of his disciples unprepared; as God-fearing Israelites they were well versed in these thoughts and practices.

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[5] Pinner, 1842.

[6] *Talmud Babli* (*Berakhoth*) Pinner, f. 30, 2.

I

There are two distinct sections in the *Our Father:* the first consists of acclamations evoked by some of God's attributes and of his work for our sanctification; the second, of petitions for ourselves. Even a brief glance reveals this peculiarity of structure: just as each of the commandments stands by itself, so also the invocation and the pious acclamations of the first part of the prayer, drawn from the commandments, are not joined by means of conjunctions, whereas the petitions of the second part appear as a unit by being joined, the first, the second, and the third, by means of copulative conjunctions, the third and the fourth by an adversative conjunction.

"OUR FATHER WHO ART IN HEAVEN" AND THE FIRST COMMANDMENT

The first commandment is essentially the divine proclamation of the Oneness of God. By its very proclamation this truth is law, demanding of man acceptance and worship of God to the exclusion of any sort of false god and of idolatry. "I am the Lord thy God," the voice from Sinai resounded above the blast of trumpet and the roll of thunder, to inaugurate "the law of fear."

Jesus makes this commandment's basic thought, most familiar to the Jews by reason of the *"Sh^{e}ma‘,"* the invocation of our prayer. However, in keeping with his new covenant as "the law of love," Jesus transposes the divine proclamation of a fact into a human act of divine worship expressive of both faith, hope, and love of God and of fellow man: of faith, for this invocation is born of a full acceptance of God's proclamation; of hope, for it anchors us in heaven, the home of our Father, hence our home; of love of God, for it contains the divine assurance that, when we pray, God wills that we look upon him not so much as Creator, Lord, Judge, or anything similarly over-awing, but rather as Father;[7] of love of fellow man, for we are not to say "My Father," but "Our Father," which implies that we all regardless of race, dignity, social or financial standing or age, are of the brotherhood of man under the fatherhood of God. So many sublime truths in so few, simple words, "Our Father who art in heaven."

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[7] "Father" here does not designate a relation within the Blessed Trinity, but rather the attitude of the Blessed Trinity toward us. This is the dis-

"HALLOWED BE THY NAME" AND THE SECOND COMMANDMENT

To see that the second commandment is embodied in the divine praise, "hallowed be thy name," we need only put them side by side: the commanding voice of God, "Thou shalt not take the name of the Lord thy God in vain," heard by a loving heart, comes back to him, transposed into a reverent prayer of praise, "hallowed be thy name."

The name of God concerned in the second commandment is Yahweh, which stands for his very essence. It would be irreverent to use this name idly, still more to use it in blasphemy, perjury, or in insincere vow. Even in the Old Testament the positive element in this commandment and its salutary effect upon our life was well understood, especially by the Psalmist: "Holy and terrible is his name" (110:9); "Blessed be the name of the Lord, from henceforth now and forever" (112:2); "In the night I have remembered thy name, O Lord: and have kept thy law" (118:55). It is a very reverential, religious attitude toward God that Jesus, who himself "was heard for his reverent submission" (Hebr. 5:7), puts into our hearts and mouths with the words, "hallowed be thy name." "Let thy name be set apart for holy and religious use; in thought, word, and deed, let it be treated as sacred."

"THY KINGDOM COME" AND THE THIRD COMMANDMENT

The relation of the prayer "Thy kingdom come" to the third commandment is not immediately apparent. The reason of this lies in our superficial—one might almost say judaizing—understanding of the commandment, "Remember that thou keep holy the Sabbath." This commandment is commonly taken to enjoin, as to its positive intent, the natural obligation of setting aside some time for worshipping God; as to its prohibitory intent, a resting from servile work on the seventh day of the week, thus

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tinction as to the Fatherhood that the Savior had in mind when he said: "I ascend to *my* Father and *your* Father" (Jn. 20:17); "Your Father knows what you need" (Mt. 6:8); "One is your Father, who is in heaven" (Mt. 23:9).

to mark and honor God's "resting" after the completion of the six days' work of creation; likewise, to mark the freeing of Israel from Egyptian servitude. This would be the literal observance of the third commandment—a memorial observance of past events.

But the full significance of the third commandment extends beyond its literal meaning; it extends into the New Testament and into this testament's consummation in heaven.[8] St. Augustine writes[9] that of the ten commandments this is the only one that we should not—and may not—understand literally if we do not wish to fall into the *ridiculousness* of the Jewish observance of it:

> The Jewish people were commanded to keep the Sabbath with bodily inactivity that it should be a figure [sign] of the sanctification in the rest—*requie*—of the Holy Spirit [and this is the kingdom of God established by Christ] . . . Of the ten commandments only the one that has been given concerning the Sabbath is commanded to be observed figuratively. It is this figure that we hold up to our understanding, lest we also celebrate it by bodily inactivity. For whereas by the Sabbath that spiritual rest is signified of which it is said in the Psalm, "Be still—*vacate*—["from contentious tumult against God"[10]] and see that I am God" (Ps. 45:11), that rest, I say, unto which men are called by the Lord himself saying: "Come to me, all you that labor and are burdened, and I will give you rest. Take my yoke upon you, and learn from me . . ., and you will find rest for your souls" (Mt. 11:28-29), the other commandments of the Decalog are observed by us just as they are enjoined, that is, in their proper [literal]sense without any figurative signification. For we have been taught in the plain meaning of the word not to worship idols; and not to take the name of the Lord in vain, to honor father and mother . . . are devoid of figurative or mystical meaning and are to be observed literally. The Sabbath, however, we are commanded indeed to observe, but not literally in resting from bodily labor, as the Jews observe it, except this resting be understood as signifying some other, spiritual rest. From this we may reasonably conclude that all those things which in Scripture are set forth in figure have the power of arousing love by which we tend toward rest, since we are commanded to observe figuratively only that commandment in the Decalog in which rest is enjoined, rest, desired everywhere but found as sure and holy rest only in God.

According to St. Augustine, the genuine Sabbath rest of the

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[8] *Liturgisches Leben,* 5 Jhrg. pp. 289-315, *Das Dritte Gebot liturgisch,* Dr. theol. Joannes Pinsk.

[9] Epistola 55. Ad Inquisitiones Januarii, II, cc. X. XII. M.P.L. 33, 212-214.

[10] Cf. *Enarr. in Ps. XLV.*

Christian and, correspondingly, that which is prefigured by the third commandment, is "the peace of a good conscience," "the resting from sin"—sin in very truth being "servile" work[11]—and the resting in God. This peace and this resting St. Augustine beautifully calls "the Sabbath of the heart," without which the literal observance of the Sabbath is vain.[12] In other words, the Sabbath observance enjoined in the third commandment prefigured the spiritual transmutation of our life through and in Christ and its ultimate consummation with him in heaven. And what else is this than the kingdom of God that Christ came to establish?

St. Augustine is not the only one among the Fathers to interpret the third commandment in this manner. St. Justin writes:[13] "The new law enjoins that you celebrate a perpetual Sabbath. But you deem yourselves pious for being idle one day, not understanding why that was imposed upon you."

Directly to our point is St. Irenaeus. Referring to Genesis 17:9, Ezechiel 20:12, and Exodus 31:13, he writes that circumcision and the Sabbath were to be to the Jews of the Old Testament "a sign" of the covenant between God and them and of their sanctification in this covenant, but still more "a sign" of the New Testament, in which we are freed from sin, "consecrated and ministering to him all the time of our faith," a sign, in fact, of God's kingdom:[14]

> In signo ergo data sunt haec . . . Sabbatha autem perseverantiam totius diei erga Deum deservitionis edocebant. "Aestimati enim sumus," ait Apostolus Paulus, "tota die ut oves occisionis"; scilicet consecrati, et ministrantes omni tempore fidei nostrae et perseverantes ei, et abstinentes ab omni avaritia, non acquirentes, nec possidentes thesauros in terra. Manifestabatur autem et de ea quae facta sunt, requietio Dei, *hoc est regnum*, in quo requiescens homo ille qui perseveraverit Deo assistere, participabit de mensa Dei.

According to St. Irenaeus, then, the Sabbath of the Old Testament is the constant memorial sign of the kingdom of God both "in the time of our faith," that is in the kingdom of God here on earth, and in its final consummation in heaven.

Tertullian[15] also points out that the Sabbath was a prefiguring sign of God's kingdom as established by Christ:

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[11] Cf. also St. Thomas, *Summa*, 2,2, q. 122, a. 4, ad 1. 3.

[12] *Enarr. in Ps. XCI.* M.P.L. 37, 1172.

[13] *Dialogus cum Tryphone, Judaeo,* c. XII, M.P.G. 6, 499.

[14] *Contra Haereses,* Lib. IV, c. XVI, 1, M.P.G. 7, 1015-1016.

[15] *Contra Judaeos,* c. IV, M.P.L. 2, 644.

The observance of the Sabbath is shown to be temporary; for the Jews teach that from the beginning God sanctified the seventh day by resting on it from all his works that he had done, and that on that account Moses said to the people: "Remember that thou keep holy the Sabbath day . . ." And by reason of this we must examine what kind of Sabbath God wills that we should observe. The Scriptures, namely, indicate to us an eternal Sabbath and a temporal Sabbath. For the prophet Isaias (1:13) says: "The Sabbaths I will not abide," and in another passage: "Thou hast profaned my Sabbaths" (Ez. 22:8). By this we see that the temporal Sabbath is a human one, but that the eternal must be thought to be divine, of which he says by Isaias: "And there shall be month after month, and Sabbath after Sabbath, and all flesh shall come to adore in Jerusalem, saith the Lord." This we find fulfilled in the times of Christ, when all flesh, that is every people, came to Jerusalem to adore the Father through Jesus Christ his Son.

In pointing to the Sabbath as the prefiguring type of the kingdom of God both here on earth and in its consummation in heaven, the Fathers merely followed the doctrine contained in the Scriptures. In Ex. 31:13 God says that the Sabbath is a memorial sign of his covenant with his people and of its sanctification through this covenant—and what else is that but God's kingdom established as a preparatory arrangement in the Old Testament? True, rest from servile work is enjoined in the third commandment; but this rest is enjoined not on account of its hygienic and social worth, not as the ultimate purpose of the commandment; it is enjoined, first, as a religious imitation of the resting of God after the completion of the work of creation (Ex. 20:9-11), secondly, as a representation of the rest that Israel found in the promised land subsequent to its toil in Egypt and in the desert. The resting of God differs from the resting of man. Man rests through weariness and to recover strength for new activity; God rests because he has finished the work and now receives the praise and glory coming to him from the firmly yet sweetly ordered tending of the work toward the accomplishment of its purpose. *Quies in bono* is beatitude—active enjoyment; and because God in himself is the Highest Good, his *quies in semetipso* is the divine beatitude—the divine active enjoyment. To be called to the participation in this rest of God spells for man perfect repose in exultant activity. This constitutes his ultimate perfection, hence, his beatitude. It is this rest that the Church prays God to grant her departed children, *"Requiem* *aeternam dona eis Domine,"* or when on the feast of St. Benedict of Nursia she sings, *"Laeta quies magni ducis."*

God made his covenant with his people to make it possible for them to share in his sanctity and in his rest; the third commandment was to be to them a constant reminder of this covenant for their sanctification and ultimate rest, that is beatitude, in God. The future resting, under the special divine rule and protection, in the land of promise (Deut. 12:9) was to be both a pledge and a type of a more perfect rest in God to be obtained in the Messianic kingdom. Into this latter rest the unbelievers were not to be admitted, just as the unbelievers among the Israelites were not to be admitted into the promised land with its rest: "I swore in my wrath that they shall not enter into my rest" (Ps. 94:11). It is with this thought of the Psalmist that St. Paul makes contact in his keenly reasoned passage in Heb. 3:18-4:11 (the insertions between square brackets purpose to make clearer St. Paul's subtle reasoning):

3:18 To whom did he swear that they should not enter into his
Rest (*κατάπαυσιν*), but to those who were unbelieving? And
we see that they could not enter in because of unbelief.
4:1 Let us therefore fear lest perhaps, while the promise of enter-
ing into his Rest remains, any of you should be thought want-
2 ing. For to us also it has been declared, just as to them, since
3 they had no faith in what they heard. We then who have be-
lieved shall enter into his Rest, even as he said,
"As I have sworn in my wrath,
They shall not enter into my Rest."
And indeed his works were completed at the foundation of the
4 world. For somewhere he spoke of the seventh day thus,
"And God rested on the seventh day from all his works";
5 and in this place again,
"They shall not enter into my Rest."
6 Since then it follows that some are to enter into it, and they to
7 whom it was first declared did not enter in because of unbelief,
he again fixes another day to be Today, saying by David after
so long a time [since the time of Josue], as quoted above,
"Today if you shall hear his voice, do not harden your hearts."
8 For if Josue had given them rest [by bringing them into the
promised land], God would never afterwards be speaking of
9 another day. There remains therefore a Sabbath Rest—
10 *Σαββατισμός* [a Sabbath order]—for the people of God. For he
who has entered upon his Rest, has himself also rested from his
11 own works, even as God did from his. Let us therefore hasten
to enter into that Rest [the Sabbath rest established by Christ].

It is significant that, whereas in every other phrase of this lengthy quotation St. Paul uses *κατάπαυσις* for "rest," he employs *Σαββατισμός*—a word known to exist only in this one passage—to designate the *Rest* in God which those will enjoy who by faith follow Christ into his new promised land—the kingdom of God established by him. St. Paul evidently had in mind the figurative, typical meaning of the Sabbath observance commanded in the third commandment: the "rest" which the chosen people enjoyed in the possession of the promised land was only the intermediary antitype to this observance; the final "Sabbatism," established by Christ, was the ultimate antitype, or prophetic objective of the Sabbath observance and its intermediary antitype. Commentators, both old and new, are quite agreed as to this point.[16] Only this need be kept in mind, that the triumphant kingdom of God is merely the glorified continuation and consummation of his militant kingdom. It has been pointed out on a former page that Tertullian upon the basis of Holy Scripture distinguished between a human and a divine Sabbath, and that what is said of the divine Sabbath "we find fulfilled in the times of Christ, when all flesh, that is every people, came to Jerusalem to adore the Father through Jesus Christ." Calmet-Mansi[17] sums up his lengthy commentary on the passage of St. Paul: "En igitur duo Sabbatha, Dei scilicet, et Jesu Christi; illud Judaeis, hoc Christianis convenit. Judaei die illa sabbathi a servilibus abstinent: Christiani vero sperant futurum, ut in Coelo aeterna felicitate et laborum praemio fruantur." Ignaz Rohr[18] says in explanation of chapter 4, verse 8: "Die zeitgenössische Theologie, der die messianische Zeit als eine Sabbatfeier galt, konnte den Lesern als Wink dienen für deren Deutung." H. Lesêtre[19] presents a comprehensive interpretation in a few words in which he especially states that the "Sabbatism" extends also to the present life of grace: "Dans l'Epître aux Hébreux, 4:9 il est question de *σαββατισμός*. L'auteur désigne par ce mot le 'jour de repos' que Dieu ménage à ses fidéles serviteurs et qui est une participation au 'repos de Dieu' c'est-à-dire, à sa vie, à sa gràce et plus tard à sa gloire." Finally, the *Roman Cate-*

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[16] Leonhard Zill, *Der Brief an die Hebräer*, 1879, pp. 162-182.

[17] *Commentarius Literalis in Omnes Libros Veteris et Novi Testamenti*, Venetiis, 1756. Tom. VIII, 468b.

[18] *Der Hebräerbrief*, Bonn, 1924, p. 15.

[19] Vigouroux, *Dictionnaire de la Bible*. Paris, 1924, pp. 1301-1302. Article "Sabbat."

chism[20] says: "It [the celebration of the Sabbath] is also a sign both of the spiritual and of the celestial Sabbath." The "spiritual Sabbath" is a genuinely Christian life.[21]

Hence the claim is justified that the Sabbath observance enjoined by the third commandment finds its ultimate meaning and purpose not in the literal, Jewish observance, but in that blessed union with God that St. Paul calls *rest* in God. And because it is the purpose of the kingdom of God, as established by Christ, to bring about this same union with—that is *rest* in—God, God's third commandment to us, when translated by Jesus into a prayer on our part, is expressed very appropriately by "Thy kingdom come." Two things identical with the same third thing are identical with each other. Let not the thought arise, "It is incongruous to pray for God's kingdom to come when Christ has established it more than nineteen hundred years ago." God's kingdom is progressive, not only in the sense that the Church militant is constantly going over into the Church triumphant, but also in the sense that it is to continue to come to those who as yet do not belong to it, and that each of its members can become ever more vitally united with it. Would to God that every person who prays these words would in his life so effectively become assimilated with this kingdom—the Church, Christ—that he would find therein both for time and for eternity *Rest* in God.

"THY WILL BE DONE . . ." AND THE REMAINING COMMANDMENTS

St. Thomas[22] accounts for the reason and the position of the fourth commandment with these words:

> Praecepta Decalogi ordinantur ad dilectionem Dei et proximi. Inter proximos autem maxime obligamur parentibus; et ideo immediate post praecepta ordinantia nos in Deum ponitur praeceptum ordinans nos ad parentes, qui sunt particulare principium nostri esse, sicut Deus est universale principium; et sic est quaedam affinitas huius praecepti ad praecepta primae tabulae.

In his answer to the second objection to this article St. Thomas shows how the scope of the fourth commandment, though directed in the first place to one's parents, extends beyond them to one's relatives and one's country, in fact "intelligitur mandari quidquid pertinet cuicunque personae, sicut secundarium includitur in principali." In the *De Rubeis* edition of the *Summa* of St. Thomas there is added this footnote to that text: "Per parentes enim intelligi possunt omnes qui nobis sunt superiores sive in ordine spirituali, sive in ordine naturali."

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[20] Part III, c. IV, q. 14. [21] *Ibidem*, q. 15. [22] *Summa*, 2,2, q. 122, a. 5.

In the fourth commandment, therefore, there are contained also the rights and duties of parents in regard to their children, and of all superiors in regard to their subjects. And just herein lies an important truth: as love of God and love of neighbor are correlatives, man being the image of God, so also obedience to God and obedience to lawful authority, and the use of authority, are correlatives, because the will of God for the government of society does not communicate itself to each person immediately, but indirectly by means of rightfully constituted superiors. As to ecclesiastical superiors, Christ said: "He who hears you, hears me; and he who rejects you, rejects me" (Lk. 10:16); and as to civil rulers: "Thou wouldst have no power at all over me, were it not given thee from above" (Jn. 19:11).

Our Lord, forming the fourth commandment into the avowal which immediately follows upon the one concerning the coming of the kingdom of God, reaches into the very soul of this commandment by teaching us to pray, "Thy will be done on earth as it is in heaven." In his kingdom, God's will, as it affects the mutual relations between children and parents, or their representatives, and between subjects and the ecclesiastical and civil authorities, must be done, else chaos, not rest, will ensue. We are perfect citizens of this kingdom—perfect even as our heavenly Father is perfect (Mt. 5:48)—when we perfectly—as it is done in heaven—do God's will as expressed lawfully by means of His representatives on earth.

But the prayer, "Thy will be done on earth as it is in heaven," is in its scope even wider than the fourth commandment; it has for its object the loving performance not only of the works enjoined "by piety" but also of the works enjoined "by other parts of justice," "by justice properly so called," that we owe to all in common and that are enjoined by the following six commandments.[23] Jesus summed up all of them as "love of neighbor" and connected them with love of God by means of the fourth commandment, which, as St. Thomas appositely says, "has a certain affinity to the precepts of the first Table." These six commandments together with the fourth are revealed by our very nature to be a determination of the will of God for our welfare, and as such are by our Lord fitly comprised in this third acclamation.

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[23] *Summa,* 2,2, q. 122, l. c. & a. 6.

Accordingly, divine wisdom, having collected all our relation to our fellow-man in the focal point of the prayer that God's will be done, did not judge it necessary for the completeness of the prayer to form the last six commandments into separate acts of prayer.

II

Christ composed the second part of the *Our Father* upon the basic thoughts underlying the sanction of the Decalog. This sanction, decreeing reward for the observance of the commandments and punishment for their non-observance, is recorded in Lev. 26:3-39; Deut. 28-29. It is referred to frequently throughout Holy Scripture. In the report of the solemn renewal of the covenant on the slopes of the mountains Garizim and Hebal, by Josue, the remuneratory and punitive parts of the sanction are referred to simply as "the words of the blessing and the cursing" (Jos. 8:34; cf. Deut. 30:19). These "words of the blessing," itemized in Lev. 26:3-13 and in Deut. 28:1-14 guarantee to the law-abiding faithful of the old covenant a temporal prosperity in the form of a vigorous life and of a continuous abundance of agricultural produce to sustain that life—pledges of the spiritual goods to be given with them, and types of still greater spiritual goods to be given in the new covenant. "Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle... Blessed shall be thy barns, and blessed thy stores" (Deut. 28:4-5). They will not have to worry about their sustenance either for the day or for the morrow; in fact, they will have more than mere subsistence: the past harvests will have been so abundant that they will not only not be running low in provisions, but that, in view of the present rich harvest, they will be able to throw away the surplus of the old: "If you keep my commandments, and do them, ... the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach into the vintage, and the vintage shall reach into the sowing time: and *you shall eat your bread to the full...* You shall eat the oldest of the old store, and, *new coming on,* you shall cast away the old" (Lev. 26:3-10). And all this is secured by the protecting hand of God.

In Scripture parlance, even as in our own, bread figuratively stands for livelihood in general. Cornelius a Lapide thus concludes his commentary on "panem supersubstantialem" of Mt. 6:11:

Nota sub pane phrasi Hebraea per synecdochen accipi quidquid victui, vestitui, habitationi et vitae tum corporis, tum animae sustentandae est necessarium; omne enim hoc petimus hic nobis dari, vel si nobis divitibus iam datum sit, conservari et custodiri. Sufficientiam petimus, ait S. Augustinus, epistol. 121, nomine panis totum significantes.

"GIVE US THIS DAY OUR DAILY BREAD"

Even at first sight an allusion to the remuneratory part of the sanction is apparent in this first petition of the second part. The Greek text both according to St. Matthew (6:11) and, substantially, St. Luke (11.3) reads, *Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.* This sentence expresses more than our "Give us this day our daily bread." Strange enough, in the Vulgate version the *ἐπιούσιον* of St. Luke is rendered with *quotidianum,* whereas the same word in the Gospel of St. Matthew is translated with *supersubstantialem.* 'Επιούσιον is derived from *ἔπ-ειμι.* In composition, *ἐπί* denotes something over and above the action or state indicated by the verb. Hence *τὸν ἄρτον τὸν ἐπιούσιον* designates *more-than-merely-sustaining bread,* or also *more-than-merely-for-the-present,* namely a prosperous livelihood, even to being free from anxiety as to the morrow. St. Jerome's *"supersubstantialem"* expresses the idea of *ἐπιούσιον*; but the "supersubstantial" of the Challoner-Rheims version is too aloof and forbiding an English word. Our recent revision of this version renders *ἐπιούσιον* with "daily" in both texts; but *abundant* or *plentiful* would be better. In connection with the interpretation of *ἐπιούσιον* as abundant or very choice bread, or bread of tomorrow, it is of interest to note St. Jerome's *Commentariorum Lib. I in Matthaeum* (6:11):[24]

> Quod nos supersubstantialem expressimus, in Graeco habetur *ἐπιούσιον*: quod verbum Septuaginta Interpretes *περιούσιον* frequentissime transferunt. Consideravimus ergo in Hebraeo, et ubicunque illi *περιούσιον* expresserunt, nos invenimus סְגֻלָּה quod Symmachus *ἐξαίρετον,* id est, *praecipuum* vel *egregium,* transtulit: licet in quodam *peculiare* interpretatus sit. Quando ergo petimus ut peculiarem, vel praecipuum nobis Deus tribuat panem, illum petimus qui dicit: *Ego sum panis vivus qui de coelo descendi.* In evangelio quod appellatur secundum Hebraeos, pro *supersubstantiali* pane reperi מָחָר quod dicitur *crastinum,* ut sit sensus: *panem nostrum crastinum, id est, futurum da nobis hodie.* Possumus supersubstantialem panem et aliter

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[24] M.P.L. 26, 44.

> intelligere: qui super omnes substantias sit, et universas superet creaturas. Alii simpliciter putant .... de praesenti tantum cibo sanctos curam agere.

It is evident that ἐπιούσιον is puzzling when viewed merely in the light of the text; but if it be viewed in the light of the sanction noted above, its meaning becomes quite full and clear, qualities that are emphasized by the repetition of the article, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον. This repetition has the force of "the bread of ours, and more particularly the supersubstantial," that is the *more-than-merely-enough* for present subsistence, or the plentiful promised in Leviticus: "You shall eat your bread to the full."

Our Lord very simply gathers the blessings of the remuneratory sanction attached to the observance of the commandments into a few words of petition—of an indirect petition for the grace to observe them. The very fact that we pray for a blessing that is given only for obedience to the commandments is indicative both of the confidence with which we should pray for this grace and of our good will to use it and thus make ourselves worthy of this blessing.

"AND FORGIVE US OUR DEBTS AS WE ALSO FORGIVE OUR DEBTORS"

To understand the connection of the remaining petitions with the sanction, we must keep in mind the second part of his sanction; this part contains, first, the many evils that God decreed as punishment for the non-observance of the commandments (Lev. 26:14-39; Deut. 28:15-68; 29:20-28), secondly, God's assuring promise to free the Chosen People of all these evils if, repenting, they turn to him in sincere prayer for forgiveness:

> They shall be afflicted for the sins of their fathers and their own: until they confess their iniquities and the iniquities of their ancestors .... until their uncircumcised mind be ashamed: then shall they pray for their sins. And I will remember my covenant (Lev. 29:39-45).
>
> Now when all these things shall be come upon thee ... and thou shalt be touched with repentance of thy heart .... and shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul: the Lord thy God .... will have mercy on thee, and gather thee again out of all the nations. And he will turn all these curses upon thy enemies (Deut. 30:1-10).

Jesus bases the rest of the *Our Father* upon this assurance of pardon. In the stories of the prodigal son and of the publican our Lord gives us clear-cut illustrations showing that we should and how we can become the beneficiaries of this assurance.

In passing, we might point out the characteristic delicacy, yet sureness, with which Jesus here brings home to us the consciousness of our guilt and elicits the acknowledgement of our unworthiness of God's blessings: he knows, and we know, the reality of our guilt, and he induces us to acknowledge it by encouraging us simply and humbly to ask for forgiveness. It is that same disarming delicacy and sureness that elicited the confession of the penitent adulteress: "Has no one condemned thee?" "No one, Lord." "Neither will I condemn thee. Go thy way, and from now on sin no more" (Jn. 8:10-11).

In the previous petition we have prayed for the grace of being made worthy to receive God's blessing which he promised as a reward for keeping his commandments. But in view of our transgressions we know that we have contracted debts before God rather than stored up merit, and that we are deserving of the evils with which God has decreed to punish the transgressors; yet, encouraged by both the Lawgiver and the Savior, we dare continue—*"audemus dicere:"* "And forgive us our debts."[25] And knowing that it is futile, in fact blasphemous, to pray that God forgive us when at the same time we refuse to forgive them who are indebted to us, yet are sincerely repentant, Jesus bids us add, "as we also forgive our debtors." In the parable of the wicked servant, Jesus gives us a forceful illustration of the reciprocal meaning of this petition (Mt. 18: 23-35).

"AND LEAD US NOT INTO TEMPTATION"

As usually presented, this petition seems to be the hardest to explain to the full satisfaction of a soul that sincerely loves God. Though the one or the other of the current interpretations might ultimately be accepted by the inquirer, his mind is thereby not put completely at ease.

This much is evident, "lead us not into temptation" can in this petition not mean, "do not solicit us, or lead us, into sin." "Let no man say when he is tempted, that he is tempted by God; for God is no tempter to evil, and he himself tempts no one. But everyone is tempted by being drawn away and enticed by his own passion. Then, when passion has conceived, it brings forth sin" (Jas. 1:13-15). To avoid this blasphemous implication, some interpreters modify the "do not lead us" by adding, "do not let us be led into temptation to sin." That would make sense; but that is not what the text—least of all the Greek text—says. Another effort at explanation takes the word "temptation" in the sense of crosses, trials in general, suffering, and takes the petition to mean: "Do not bring upon us crosses to test our virtue." Also such a petition would be licit; but that too is not what the text says plainly. Moreover, many of the saints prayed for crosses. And Holy Scripture speaks of temptations in the sense of crosses, of sufferings, as blessings of God: "Blessed is the man that endures temptation; for when he has been tried, he will receive the crown of life, which God has promised to those who love him" (Jas. 1:12). Also this interpretation is given: "Do not let our virtue be tempted—that is, tested—above our strength." But also as to this interpretation one might answer: First of all, Jesus did not teach us, "do not let us be tempted," but, "lead us not into temptation;" secondly, St. Paul says: "May no temptation take hold of you but such as man is equal to. God is faithful, and will not permit you to be tempted beyond your strength, but with the temptation will also give you a way out, that you may be able to bear it" (1 Cor. 10:13). P. Schegg,[26] having pointed out that any situation into which God might bring us could become an occasion of sin for us by reason of our weakness, gives this interpretation: "Knowing our frailty, we humbly pray: 'Lead us not into temptation.'" Tertullian,[27] the first of many, interprets with the customary circumlocutions and safeguards: "Lead us not into temptation, that is, let us not be led, of course, by him who does tempt. But far be the impression as though God tempted, as though he did not know the faith of each one or as though he rejoiced in causing him to fall. This weakness and malice are the portion of the devil."

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[25] The "trespasses" of our popular English version of the *Our Father* is not a good rendition of the Greek nor of its corresponding Latin "debita." This English version has maintained itself since Henry VIII, who imposed it upon the realm, probably in 1541.

Is it likely that Jesus would put so misleading a phrase into the official prayer that he gave his Church—into everybody's prayer? But if we consider also this petition in the light of the relation to the Decalog and its sanction into which our Lord put the whole *Our Father*, its meaning appears to be very simple and appropriate. He has instructed us to pray that we might be blessed with the goods which God has promised as a reward for keeping his law, and thus indirectly yet confidently to pray for the grace of keeping it. But because our many transgressions have made us God's debtors, worthy of punishment rather than of blessings, he next instructs us, humbly yet confidently to pray for the remission of our debts before him. We beg for mercy; we dare not ask for justice; even as the psalmist (142:2) prayed: "Enter not into judgment with thy servant: for in thy sight no man living shall be justified"—a plea that the Church makes her own when praying over the dead. Hence, in this petition, to which the previous one leads logically, Jesus tells us to beg the Father, "Since we plead guilty, *bring us not to trial,* the result of which could be only condemnation."

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[26] *Evangelium nach Matthäus*, I, pp. 255-258.

[27] M.P.L. 1, 1266.

This seems to be the simple meaning of the words, *καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.* Εἰσάγω certainly has the forensic meaning of bringing one to judicial trial: "Est verbum forense quod de iudice et actore dicitur" (Hedericii *Lexicon Graecum*). It is superfluous to say that the Latin *induco* has the same meaning: "to bring into or before a court" (E. A. Andrews, *Copious and Critical Latin-English Lexicon*). Since *πειρασμός* does not occur in the classics, its meaning must be determined from the verb from which it is derived. *Πειράζω*, *to make proof of* or *trial of,* used with the genitive in the sense of *to make trial of a person, to put him to proof,* is also used (in the Septuagint) in the sense of to *tempt, to try.* The three Latin equivalents of *πειρασμός* are: 1) *periculum,* a) a trial, action, suit at law (quite classical), b) a writ of judgment, a sentence; 2) *experimentum;* and 3) *tentatio,* a trial, proof, an effort, process, or operation intended to establish or discover a fact or truth. God indeed does not need such a process, either at law or of fact-finding, but he deals with man in a manner best suited to instruct human nature, so that his judgments be justified *ad extra:* "Where art thou?" etc., he said to Adam; "I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know," he said concerning Sodom and Gomorrha. That *tentatio* has the meaning also of seducing to sin is granted; but that is not its principal meaning. Hence, in view of our humbly acknowledged guilt, "Bring us not to trial," or even, "lead us not into temptation" (*"tentationem,"* but only in the sense of trial of, or official investigation into our moral status) would seem to be an exact rendition of both the Greek and the Latin texts.

"BUT DELIVER US FROM EVIL"

The nature of the connection between this petition and the one preceding it is indicated by the adversative conjunction "but." Jesus encourages us to pray not only that God do not deal with us as Judge, but even that he, as Father, free us from all the evil that he has decreed in the punitive part of this sanction and that we have brought upon us by our transgression. Even as the temporal goods with which the faithful Israelites would be blessed were tokens of the temporal and types of the spiritual goods, ultimately of heaven itself, with which the faithful of the new covenant and its law—of the kingdom of God—would be blessed, so also the evils with which the disobedient Israelites would be punished were warnings of the temporal and types of the spiritual evils that would befall those who are faithless to the new covenant, evils that would end in final ejection from God's kingdom and in heing handed over to the evil one in eternal damnation,—"from which, our Father, deliver us."

These considerations show forth the prayer that Jesus made for us as universal in range and simple in structure. Conceived in his loving heart and formulated by his lips, the words of the Our Father are a divine instruction assuring us that we, God's children, may approach him, and showing us how we should approach him, first, to proclaim our love and our willingness to obey his law, secondly, in view of our transgressions of it, to plead for mercy, having his assurance of being welcome as to the first, and of being heard as to the other. "Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

ALBERT KLEBER, O.S.B.

St. Meinrad, Indiana.

THE ELEMENTS OF OLD TESTAMENT POETRY

PART II

6. Parallelism in the Strophic Unit.

The strophe readily lends itself to artistic arrangement of the whole theme. As parallel between two members of a distich is synonymous, or synthetic, or antithetic, so may it be between the dominant themes of adjacent strophes. Thus we have strophe and antistrophe in the poet's treatment of his theme, at least when the parallel happens to be antithetic. Notice for example the second Psalm. Evidently the work of David, yet describing no known situation in his own history, the psalm clearly has in view the Messias himself. It pictures his kingdom on earth as menaced by concerted and general revolt, but assured of victory and permanence by its divine institution. The four strophes consist of three groups of verses each, usually distichs, though two or three tristichs occur. The First Strophe sets the scene on earth, and in a state of seething rebellion:

Wherefore do nations rage,
  and peoples murmur a vain device?
Kings of earth stand forth, and rulers conspire
  against Yahweh, and against his anointed.
"Let us rend apart their fetters
  and cast off from us their bonds!"

The First Antistrophe is antithetic, transferring the scene from the tumult on earth to the calm of divine omnipotence in heaven:

He that dwelleth in heaven doth laugh;
  the Lord derideth them.
Then doth he address them in his wrath,
  and in his fury doth dismay them:
"Yet I myself have installed my king
  on Sion, my holy mount."

Against the background of this sentence from above, but in a synthetic development of its meaning, the Second Strophe returns to earth, but the speaker is now the Anointed himself. He appeals to the decree which founds his authority and secures his universal sway from overthrow:

"I will tell the decree of Yahweh:
  He said to me, 'My Son art thou,
  I have this day begotten thee.

Ask of me, and I will give nations for thine inheritance,
  and for thy possession the ends of the earth.
Thou mayst break[1] them with an iron sceptre,
  like a potter's vase thou mayst shatter them.' "

The resistless power of the Messianic Kingdom thus revealed, the Second Antistrophe offers an alternative to destruction, addressing to the rebels a plea for better counsel and voluntary submission:

And now, ye kings, be prudent;
  be advised, ye judges of earth.
Serve ye Yahweh with fear,
  rejoice with awe, do willing homage,[2]
lest he be wroth, and ye perish from the way
  when kindles his wrath in a moment.
Happy are all who take refuge in him!

Thus the Psalmist is speaker in the first and fourth stanzas, Yahweh and his Anointed in the second and third. The closing verse, "Happy are all who take refuge in him," a structural appendix to the whole, is a sort of concluding doxology—a common feature of the Psalms.

The artistic inevitably tends towards the curious in some of its aspects, and only convention can fix its proprieties. From certain artifices that seem to us a little overdone, it may be an unwelcome step to a whole poem composed in acrostic formation. To the Hebrew poet, however, this type of form-elaboration involved a degree of finish only worthy of his deepest emotions. Through the Office of Tenebrae in Holy Week we are all familiar with certain readings from the Old Testament which are begun by announcing a Hebrew letter, "aleph," "beth," "gimel," and so on. They are taken from that masterpiece of inspired pathos, the Lamentations of Jeremias; and even in the drapery of poetic figure they almost make one see the train of exhausted and heartbroken captives urged forth to exile over the ruins of their homes by the ruthless Babylonian scourge and spear. Yet this magnificent dirge of the House of David is composed, first in strophes, and then in single verses, which begin with each letter of the alphabet in succession. The same is true of Psalm 118

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[1] Apparently better supported than "rule."

[2] "Kiss (or salute) the Son" supposes the Aramaic word here after the use of the Hebrew word in verse 7. But *bar* figures in biblical Hebrew as "pure," here "sincere" or "voluntary," as adverbial accusative.

(119). From first to last it is a long avowal of moral isolation, social ostracism and spiritual loneliness, blended with solemn professions of undeviating faith in Israel's God and loyalty to his precious Law. And this is written in twenty-two strophes following the letters of the alphabet, all the eight verses of each strophe beginning with the same letter. The acrostic composition, which seems to us only a diverting curiosity, was to the Hebrew poet an advanced degree of artistic perfection.

Rhyme—to which a passing allusion has been made—is characteristic of brief and rather primitive poetic fragments, and is almost unknown to maturer stages of the art. It is usually due to the possibility of ending several verses with the same possessive suffix, always carrying the accent. For the Hebrew noun has no case-endings, but attaches suffixes to express "my," "your," "his" or "her" possession of the thing denoted. The consequent possibility of ending a series of verses with the same accented final syllable appears in the outburst of truculent pride with which the Cainite patriarch Lamech (Gen. 4:23-24) boasts of his advantage over all prospective foes in the newly invented weapons of his son. The Song of Lamech has three distichs, two of which (four verses) end with the possessive pronoun "of me." The Hebrew rhyme may be imitated in English somewhat as follows:

Ada and Sella, hear the voice of me!
Wives of Lamech, hark the speech of me!
For I slay a man for a wound of me,
yea, and a youth for a bruise of me.
If Cain be seven times avenged,
then Lamech seventy times and seven.

But here we miss the emphasis which the accent gives to the rhyming suffix. It is evident in the Hebrew:

‘Adah w^{e}Sillah, sh^{e}ma‘an qolí!
n^{e}shey Lemekh, ha’^{a}zennah ’imrathí!
Ki ’ish haragti l^{e}phis‘í,
w^{e}yeled l^{e}ḥabburathí.
Ki shib‘athayim yuqqam Qayin,
w^{e}Lemekh shib‘im w^{e}shib‘ah.

We have other instances of rhyming couplets in fragments preserved by the Book of Judges in relating the riddles proposed by Samson to the Philistines. But in the greater and better part of Old Testament poetry rhyme is rare, and rather due to grammatical accident than artistic design.

7. SOME LINGUISTIC AND LITERARY TRAITS

From the structural features of Hebrew poetry let us pass to its chief internal qualities, and first to that of diction. The Hebrew language is not one of the richest members of the Semitic family. Given a knowledge of the laws of its morphology, a mastery of a few hundred roots may equip one fairly well for ordinary reading. The entire vocabulary of the Old Testament is amazingly scanty to have clothed such a treasury of the world's best thought. Yet within its field there lies a little corner sacred to the poet and harboring some words which pass for traces of his touch. For instance, the very common verb "see" gives us the word for "prophet" in earlier prose—of course, the participle *ro'eh,* "seer." Its poetic counterpart is the same participle of another verb: *ḥozeh,* "gazer." There is a fair number of such pairs of synonyms divided between prose and poetry. There are also peculiar grammatical forms, usually so in point of termination, which are quite common in poetry, but rare in prose except in the Pentateuch. For in biblical Hebrew, as elsewhere, the linguistic forms to which the poet clings would be almost or quite archaic in ordinary prose.

As to figures of speech, it would be superfluous to emphasize their abundance in the poetry of ancient Israel, when even its prose writers so freely indulge in metaphor, metonymy and synecdoche, driven thereto by the sheer disparity between sublimity of thought and poverty of language. To these three figures the Hebrew poets add a strong taste for simile and hyperbole. The feature of hyperbole, indeed, has not been taken into due account by some of those modern interpreters who are themselves the first to insist upon correct historical perspective. They enjoy citing some elaborate malediction as expressing sentiments impossible to reconcile with divine inspiration, and even unfit for Christian repetition. Perhaps the strongest example occurs in Psalm 108(109), which certain Protestants now consider themselves too truly Christian to recite. The Psalmist lays before God the fact of his own malicious and determined persecution by one to whom he has done only good. Then he prays for retribution in the "fine frenzy" of the poet:

Set thou a miscreant over him,
  and let an adversary stand at his right.
When he is judged, let him come forth guilty,
  and his petition be turned to a failure.
Let his days be but few,
  let another take his office.
Let his children be fatherless
  and his wife a widow.
Let his children be vagrants, and beg,
  and seek from their own desolation.
Let the usurer take all he hath,
  and let strangers plunder his labor.
Let him have none that is constant in kindness,
  let there be no one to pity his orphans.
Let his posterity be cut off,
  their name erased in the next generation.
Let the evil of his fathers be in mind with Yahweh,
  the sin of his mother, let it not be effaced.
Let these be before Yahweh continually:
  so be their memory destroyed from the earth!

Vengeful as this may seem, there is a just interpretation of its sentiment, in kind as well as in degree. The solution does not lie in supposing that the elder revelation, unlike the new, approved of mere revenge. The Pentateuch itself teaches the forgiveness of a personal enemy in very practical terms. The true explanation lies rooted in the nature of the Hebrew polity. The Israelite was not merely a constituent member of God's people. He was God's personal property, or chattel. Rich or poor, obscure or eminent, every member of the theocracy was Yahweh's "man." The fact is emphatic and persistent from Exodus to the last of the Prophets. Whoever, therefore, wilfully oppressed the retainer, thereby assailed the Divine Overlord, whose condign punishment of the affront would be the only defence of his own honor which the ethics of the time could comprehend. It was commendable zeal for the vindication of that honor, and not the bitter seething of resentment, which prompted such a prayer as this. So much for its justification in kind. As for the degree which that desire assumes in the calling of woe after woe upon the head of the persecutor and his innocent offspring alike, this is partly due to the prevalent conception of the moral solidarity of the family, and partly it pertains to a figurative form conveying a literal sense which is other than the proper one. The theme, unobjectionable in itself, is in a poet's hands, and some allowance must be made for hyperbole.

To figures of speech much might be added about rhetorical devices. But as we are stressing the peculiar in Hebrew poetry, let us note one feature which arrests attention as indeed peculiar —the *lusus verborum.* To our taste a poem containing a deliberate pun would rank as burlesque; even Thomas Hood, that prince of punsters, bans the sport from such of his verses as appeal to pathos. But the Old Testament poet could use pure word-play in his gravest moods, and use it like a dagger's thrust. Nothing could be more incisive than one out-and-out pun in a passage of Isaias—a poem worth seeing entire for the sake of the body, as well as "the sting in the tail." It is a parable of the prophet's own city of Jerusalem in terms of divine bounty and human ingratitude, and it reads like a bit of the New Testament transferred to the Old. It comprises the first seven verses of the fifth chapter:

Let me sing the affair of my friend,
  my friend's song concerning his vineyard.

A vineyard had my friend, on a fertile height,
  and he trenched it, and cleared it, and planted the best;
and he built a watchtower in its midst,
  and also a winepress he dug therein.
Then he looked for its yield of grapes: but it yielded wildings![3]

Now, dwellers in Jerusalem, and men of Juda,
  give judgment, I pray, between me and my vineyard.
What more was to do for my vineyard
  that I had not done for it?
Why should I look for a yield of grapes
  and it should bear wildings?

And now, let me tell you, I pray,
  what it is that I do to my vineyard:
Take off its hedge, to make it a pasture;
  pull down its wall, and leave it to trampling!
Yes, I consign it to ruin!
  It shall not be pruned, nor hoed;
  the thorn and the brier shall sprout;
and unto the clouds I give charge
  that they let fall upon it no rain.

[3] Note the effective use of this single "elegiac" verse.

For the vineyard of Yahweh of Hosts is the House of Israel,
  and the men of Juda are the plant of his pleasure;
and he looked for judgment; but, behold, oppression!
  and he looked for justice; but, behold, an outcry!

The climax reached in the last distich is heightened in the Hebrew by the effect of a double word-play. What Yahweh expected of His vineyard, and what He received instead, makes a difference of but one consonant between the two words in each pair:

And he looked for *mishpaṭ*, but, behold, *mishpaḥ!*
  and he looked for *ṣ*^{e}*daqah*, but, behold, *ṣ*^{a}*ʿaqah!*

The cultivated and the wild grape closely resemble each other, while their internal qualities are very different. So a single Hebrew letter makes judgment differ from oppression, and justice from the clamor of the wronged. The double pun is a parable in itself. I can devise no English imitation that would not spoil it. It must be left in its native dress, a stroke of poetic art that was worthy of the master stylist of the Old Testament.

8. A FEW TYPICAL EXAMPLES

The rest of our space may be given to illustrating the general principles hitherto treated by representative examples of leading types of the best Hebrew poetry.

How else should we begin but with Divinity Itself—with Israel's God and ours? His own revelation of unsearchable wisdom is the climax of the dramatic poem of Job. The afflicted patriarch's three friends have argued that his sudden load of misfortune can only be the penalty of moral guilt. Job has insisted that his conscience is clear, but cannot explain the mystery of the divine dealing. Both parties to the discussion receive their answer from Yahweh Himself in the sublime chapters beginning with the 38th. They cannot hope to comprehend the full solution of their problem; enough for them to know that an infinite wisdom is beyond their exploration, while an infinite goodness is worthy of reverent confidence and resignation.

(38: 1) Then Yahweh answered Job from the storm. And he said:
(2) Who is this that darkeneth counsel
  by words without knowledge?
(3) Gird now thy loins, like a hero;
  I will question thee: tell thou to me.

(4) Where wast thou when I laid the foundations of earth?
Declare, if thou hast understanding!
(5) Who determined its size, since thou knowest,
or who stretched out a measure upon it?
(6) Into what were its hinge-sockets sunk,
or who laid the stone of its corner,
(7) when the morning stars chanted in chorus,
and all sons of God shouted for joy?

(8) And who penned within doors the sea,
when its flood from the womb issued forth—
(9) when I gave it a cloud for its garment,
and darkness for swaddling-bands;
(10) when I struck off my boundary for it,
and set up a barrier and gates,
(11) saying, "Here shalt thou come, but no farther,
and here must thy proud waves halt!"

(12) Hast thou in thy days commanded the dawn,
made known to the dayspring its place,
(13) that it might overpower the ends of the earth,
and the wicked be shaken from off it?
(14) It is changed as is clay by the seal,
and things stand out like a garment;
(15) but from the wicked their light is withheld,
the uplifted arm is broken!

(16) Hast thou entered the springs of the sea,
in the nooks of the deep hast thou walked?
(17) Have the portals of death been shown thee,
or the gates of the nether gloom hast thou seen?
(18) Hast thou known the earth in its breadth?—
Declare, if thou knowest all this!

Four whole chapters sustain the majestic challenge as it moves on through every rank and order of creation. No son of man has shared the Creator's power, nor known His unsearchable plan.

And yet, though alone, He was not alone. There was one who shared His counsels in full, and that one was His own Wisdom. In the eighth chapter of the Proverbs she speaks for herself, in the words of another poet of Israel, less impassioned and more reflective than the chronicler of Job's ordeal, but of no minor spirit. Let us listen to only two of his strophes, in the first of which Wisdom declares the benefits she is able to confer on earth, while in the second she reveals her heavenly origin from before all time:

(12) I am Wisdom; I dwell in prudence,
and the lore of discretion I find.
(13) The fear of Yahweh is hatred of evil:
pride, and arrogance, and a vicious life,
and perverseness of speech do I hate.
(14) Counsel is mine, and good judgment;
I am intelligence; mine is true power.
(15) By me do kings bear sway
and leaders give just decrees.
(16) By me do princes rule,
and nobles, and every judge of the land.
(17) I love them that love me,
and they who seek me early shall find me.
(18) Riches and honor are with me,
eminent wealth, and uprightness.
(19) My yield is better than gold refined,
and my income than choicest silver.
(20) I walk in the way of justice,
in the midst of the paths of judgment,
(21) to make my friends inherit wealth,
that I may fill their treasuries.

(22) Yahweh got me at the beginning of his way,
the first of his works of old.
(23) From eternity was I established,
from the first, before the earth.
(24) When depths were not was I born,
when no fountains o'erflowed with water.
(25) When mountains were not yet planted,
before the hills, was I born.
(26) When he had not made earth, nor fields,
nor the first of the dust of the world.
(27) When he founded the heavens, there was I,
when he marked with a circle the face of the deep.
(28) When he made firm the skies above,
when the springs of the deep grew strong.
(29) When he set for the sea its limit,
that the waters pass not his command;
when he fixed the foundations of earth,—
(30) Then was I at his side, master-workman;
I was his bliss from day to day,
rejoicing ever before him.
(31) Happy was I in the world of his earth,
and my pleasure was with the sons of men.

Another teacher of the ways of Wisdom, who calls himself Qoheleth by title, but whom we call Ecclesiastes, is a firm believer in Wisdom's promise that they who seek her early shall find her. He is no impatient censor of "the younger generation," but he does desire that it should not lose its opportunity to lay the foundation of true happiness in a good character. For there may come to us a time when little else than virtue will remain to offer consolation. He pictures the declining body as a household, and its decaying faculties as domestic functionaries—the hands its keepers, the legs its strongest slaves, the eyes its windows, even the teeth (*risum teneatis!*) as those who grind the meal. Yet his prolonged description of decrepit age concludes with a couplet of surpassing beauty:

(11: 9) Rejoice, young man, in thy youth,
  and let thy heart cheer thee in the days of thy youth,
and walk in the ways of thy heart
  and in the vision of thine eyes.
But know that because of all these
  God will conduct thee to judgment.
(10) So shut out remorse from thy heart,
  and turn away evil from thy body:
  for youth and the dawn are illusion!
(12: 1) Remember thy Creator in the days of thy youth,
  while evil days are not yet come,
nor years approached, of which thou wilt say,
  "In them I have no pleasure!"
(2) While the sun is not yet grown dim,
  nor the light, nor the moon, nor the stars,
  nor the clouds come back when the rain is past;
(3) in the day when the keepers of the house will tremble,
  and the strong men bow them down,
the grinders will cease, because they are few,
  they that look from the windows will be in the dark;
(4) and the doors will be shut on the street,—
  when the noise of the grinding is faint,
and one might arise at the note of a bird,
  and all the daughters of song will be prostrate,—
(5) and they be afraid of what is above,
  and there be terrors in the roadway;—
ere the locust drag itself along,
  and the caper-berry shall burst,
because man goeth to his lasting home
  and mourners are abroad in the street;—

(6) before the silver cord be snapped,
  or the golden bowl be broken,
or the jar be shattered at the well,
  or the pulley be wrecked at the cistern,—
(7) and the dust return to the earth, as it was,
  and the spirit return to God, who gave it.

Of the Psalms we shall take but four, and all of them brief ones, so as not to lose sight of their unity of theme while attending to structural features.

David must have composed the eighth Psalm while tending his sheep on a starry night. It has two strophes of four verses each. In the first strophe the Psalmist hails the supreme majesty of God as a truth so manifest that the simplest mind must see it, and with it the nothingness of man. In the second strophe he counters this latter reflection with that of the honor bestowed by God upon man as His noblest creature.

Yahweh, our Lord,
  how glorious thy name in all the earth,
  whose majesty is set upon the heavens!
Out of the mouth of babes and sucklings
  thou hast founded a fortress, because of thy troublers,
  to silence the foe and the self-avenger.
As I see thy heavens, the work of thy fingers,
  moon and stars, which thou hast appointed,
what is a man, that thou mindest him,
  or a son of man, that thou visitest him?

Yet thou hast made him lack little of angels,
  with glory and honor thou crownest him.
Thou makest him rule o'er the works of thy hands,
  all hast thou placed beneath his feet:
sheep and oxen, all of them,
  yes, even the beast of the wild;
birds of the sky, fish of the sea,
  such as pass through the paths of the seas.

Yahweh, our Lord,
  how glorious thy name in all the earth!

Psalm 15 of our version (in Hebrew 16) directly addresses God in the person of the Messias. Its first strophe avows his intimate and exclusive union with Yahweh. The second exhibits the fruit of this union, the Messias' immortality and eternal bliss.

Keep me, O God, for I have sought refuge in thee!
  I have said to Yahweh, "My Lord art thou,
  my good is nothing besides thyself."
Concerning saints that are on earth,
  and thy nobles, all my delight is in them.
Their ills increase who espouse another;
  I will not pour their libations of blood,
  nor take their names upon my lips.
Yahweh is the share of my possession, and my cup;
  thou dost enlarge my allotment.
Lines have fallen for me in pleasant places;
  truly, my inheritance is fair to me!

I bless Yahweh, who hath given me counsel;
  yes, nightly my inner self corrects me.
I have set Yahweh before me constantly,
  for he is at my right; I shall not be shaken.
So my heart is glad, and my honor rejoiceth,
  yes, even my flesh dwelleth securely.
For thou wilt not abandon my soul to *sh^{e}ol,*
  nor suffer thy godly one to see corruption.
Thou wilt make me know the path of life:
  a surfeit of joys is in thy presence,
  in thy right hand is bliss for ever.

In the exquisite lyric which we know as Psalm 22 (Hebrew 23), and which only David could have written, he pours out his praise of a providence which, as he says near the end, literally "pursues" him like a "Hound of Heaven." In the first strophe he is the sheep of a divine shepherd; in the second, the favored guest of a divine host:

Yahweh is my shepherd: I lack not!
  In pastures of young grass he makes me couch,
by quiet waters he leads me,
  my life he restores.
He leads me on the right trails
  for the sake of his name.
Though I walk in the valley of deadly gloom,
  I do not fear harm;
for thou are with me,
  thy club and thy staff, they content me.

Thou layest before me a table
  in the sight of my troublers;

thou anointest with oil my head,
  my cup overflows!
Only goodness and mercy pursue me
  all the days of my life;
and I dwell in the house of Yahweh
  for a long line of days.

Stirring in its warlike imagery is Psalm 109 (110)—one which Christ Himself ascribed to David, and applied to His own Person and office. It proclaims the divine assurance of the Messias' ultimate triumph:

Sayeth Yahweh to my Lord: Take thy place at my right,
  till I shall make thy foes a stool for thy feet!
The rod of thy power will Yahweh stretch forth from Sion;
  rule thou in the midst of thine enemies.
Thy folk will volunteer in the day of thy muster,
  in holy array, from the womb of the dawn;
  thine shall be the dew of thy youth.
Yahweh hath sworn, and will not repent:
  "Thou art priest evermore, on the manner of Melkiṣedeq."
The Lord is at thy right hand,[4]
  in the day of his wrath he woundeth kings.
He judgeth among peoples—it is full of corpses!—
  he woundeth the head o'er a widespread land.
From the brook in the road he will drink,
  therefore will he lift up his head.

There is much poetry in the oracles of the Prophets, and Isaias is their prince. The latter main portion of his book, chapters 40 to 66 inclusive, deals with Israel's return from Babylonia and with other ages to follow. Near the midst of this section the prophet is much concerned with a mysterious person whom he calls "the Servant of Yahweh." At first this title is applied to the Persian conqueror Cyrus; again it appears here and there denoting Israel as a nation. But it is also applied to a third subject who is clearly neither of these two, and whose significance gradually increases, while he remains unknown by name. After the 53rd chapter the phrase "servant of Yahweh" (in the singular number) is never again found in Isaias. No marvel, this, for in that chapter he who is neither Cyrus nor Israel, but the Servant *par excellence,* willingly submits to violent death which the prophet repeatedly declares to be an atoning sacrifice, of vicarious efficacy, appointed and accepted by Yahweh himself. It is in this revelation of the suffering Servant that the great prophet surpasses himself.

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[4] The unshielded side in line of battle.

The poem contains five strophes, the first consisting of the last verses of chapter 52, while the other four comprise the whole of 53. Throughout there is a tacit dramatic arrangement of unannounced speakers (as in the Song of Songs). In the first strophe Yahweh Himself is the speaker, announcing that the Servant's self-abasement will issue in ultimate success and world-wide honor. This said, the discourse passes over to a sort of chorus of "kings," as representatives of all peoples. These utter the second and third strophes of the poem. In the second they recall how the Servant arose inconspicuous and unattractive, and how his further sufferings had led them to suppose him an object of divine displeasure. In the third strophe the same speakers retract that judgment, acknowledging that the Servant was being punished for them, and was wholly innocent. In the fourth strophe Yahweh again speaks, adding to this acknowledgment of his Servant's innocence the fact that, although blameless, he gave himself quite willingly to this vicarious suffering, showing his resignation not only by unresistance but by complete silence in his own behalf. The fifth and last strophe returns to the theme of the first, the ultimate fruits of the Servant's self-oblation. This strophe is divided between the chorus of kings and Yahweh. The kings, in five verses, announce that this oblation[5] in union with the will of Yahweh will gain the Servant numerous adherents. Finally, Yahweh reveals that these same followers will be justified in His sight by the offering of His servant, who on this account will be highly honored by Him.

(*Yahweh*) (52:15) Behold, my Servant will prosper!
he will rise, and be exalted, and tower!
(14) Even as many were appalled at him,—
so marred beyond man was the sight of him,
and the look of him more than of sons of men,—
(15) even so will he startle[6] many nations,
about him kings will shut their mouths;
for what was not told them, they have seen,

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[5] Hebrew *'asham,* the technical name for an expiatory sacrifice: Lev. 5:15,18.

[6] "Sprinkle" impossible with a personal object; see Delitzsch on "startle."

and what they had not heard, they understand.
(*Chorus of Kings*) (53: 1) Who has believed our report,
and Yahweh's arm, to whom was it revealed?
(2) But he grew like the seedling, straight up,
and like the root from arid earth;
no form was his, no beauty, that we should gaze at him;
no comeliness, that we should desire him.
(3) Despised was he, and the refuse of men,
a man of sorrows, and known to infirmity;
yea, as a thing from which to hide one's face
he was scorned, and we recked not of him.

(4) Indeed, our diseases he took up,
yea, our miseries, he bore them,—
and as for us, we thought him plagued,
stricken of God, and abased!
(5) But he was pierced for our transgressions,
he was bruised for our misdoings;
the penalty of our peace lay upon him,
and by his stripes there was healing for us.
(6) All of us like sheep have strayed,
each to his own path turned aside;
and Yahweh has made to fall on him
the iniquity of us all!

(*Yahweh*) (7) He was outraged,[7] but he himself submitted,
and did not open his mouth.
As a lamb to the shambles is led,
and as an ewe dumb before her shearers,
so he did not open his mouth.
(8) By coercion and judgment he was done away,
and (of) his generation,[8] who pondered it
when he was torn from the land of the living,
for the sin of my people was stricken to death?[9]
(9) And they assigned with miscreants his tomb,
and with doers of evil[10] at his death,

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[7] *Oblatus*, a less likely reading of the Hebrew, meant "presented to his judge" in Jerome's commentary.

[8] *Dor* never of "origin;" here rather "contemporaries."

[9] LXX.

[10] Better than "rich," with a slight emendation of the Hebrew.

although no violence had he done,
and no deceit was in his mouth.
(*Chorus of Kings*) (10) It was Yahweh's pleasure to strike him with ill!
If he devote his life to an expiation
he will see a posterity, will prolong his days,
yea, the pleasure of Yahweh in his hand will prosper;
(11) after his soul's toil, he will see, and be sated.
(*Yahweh*) By his knowledge my just Servant will justify many,
and their misdeeds he himself will bear.
(12) Therefore will I gave him a share with the great,
and with the strong shall he deal out booty,
because he has poured out his life to the death,
and with transgressors has he been reckoned,
yet he took on himself the sin of multitudes,
and for evildoers did intercede.

The above pages have only endeavored to explain the rudiments of their subject in something like a logical order. In the sphere of detailed exegesis, beginning, of course, with textual criticism, many things are far from decided as yet; and in the task of metrical arrangement there will probably always be some latitude for difference of opinion. Within these limits, however, the essential norms of Old Testament poetry may be regarded as fairly settled.

WILLIAM H. MCCLELLAN, S.J.

Woodstock, Maryland

THE PARABLE OF THE UNJUST STEWARD

Lk. 16:1-13

A gospel parable has been defined as "the illustration of a supernatural truth by means of a simile given in a complete self-dependent discourse."[1] Hence we may fittingly distinguish in every parable a) the simile, be this an entire story, or a mere sentence, or a group of sentences, and b) the supernatural truth which is illustrated by the simile.

The simile in the parable of the unjust steward is a story, the story of which the unjust steward is the principal character. This story is brief; for it covers but seven verses and a half.

In many parables our Divine Teacher did not deem it necessary to set forth explicitly the contained doctrine. He left it to us to search for it. In the parable of the unjust steward we hear the doctrine pointed out to us in an explanation nearly as long as the story; for it comprises five and a half verses.[2]

We shall speak first of the parable story, and then of its doctrine.

The Beautiful Story

Lk. 16:1 And he (Jesus) said to his disciples, "There was a cer-
tain rich man who had a steward, who was reported
2 to him as squandering his possessions. And he called
him and said to him, "What is this I hear of thee?
Make an accounting of thy stewardship, for thou canst
be steward no longer."
3 And the steward said within himself, "What shall
I do, seeing that my master is taking away the stew-
ardship from me? To dig I am not able; to beg I am
4 ashamed. I know what I shall do, that when I am
removed from my stewardship they may receive me
5 into their houses." And he summoned each of his
master's debtors and said to the first, "How much dost

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[1] L. Fonck, S.J., *The Parables of the Gospel* (New York: F. Pustet, 1918), p. 22.

[2] Some commentators think that the parable ends with verse nine; in that case the explanation of the story would consist of but one verse and a half. When this parable is used as gospel for Sunday Mass on the eighth Sunday after Pentecost, verse nine is the concluding verse. But the new revision of the New Testament published in 1941 treats our parable as consisting of thirteen verses.

6 thou owe my master?" And he said, "A hundred jars
of oil." He said to him, "Take thy bond and sit down
7 at once and write fifty." Then he said to another,
"How much dost thou owe?" He said, "A hundred
kors of wheat." He said to him, "Take thy bond and
write eighty."
8a And the master commended the unjust steward, in
that he had acted prudently.

In the story of the unjust steward there is nothing more striking than its beautiful though brief form. In no more than seven and a half verses we find as many as five different scenes vividly described.

The first verse, the opening scene, gives us all the information which in a drama is usually given in the first act. It introduces "a certain rich man." This man had a steward. A steward, according to ancient customs, held the combined offices of the more modern secretary, business manager, and major-domo. Abraham had such a servant of his house "who ruled over all he had" (Gen. 24:2). Joseph of Egypt served in the same capacity in the house of Putiphar. For "Joseph found favour in the sight of his master, and ministered to him; and being set over all by him, he governed the house committed to him, and all things that were delivered to him" (Gen. 39:4).

The two principal *personae dramatis* having been introduced, immediately action ensues. "Who (the steward) was reported to him as squandering his possessions." The plot begins. The steward is the main hero round whom our interest is centered. What will happen to him?

This we see in the second scene. "And he (the master) called him and said to him, "What is this that I hear of thee?" Had the steward anything to say in self-defence he would say it now, but he confesses his guilt in the briefest form possible by saying nothing. The evidence against him must have been too strong. Therefore the verdict follows without delay: "Give up the account book, for thou canst be steward no longer."[3] Upon this the master turns away giving his attention to something else. St. Luke does not tell us how the steward left his master's presence. Probably the steward himself hardly knew how he staggered out of his master's room. Imagine a man who had never felt the need of saving, because he was holding a life position, because he was fixed for life, and now, all at once, the unexpected happens, he is told: You can hold your place no longer, you are discharged. This is the exact situation of the steward. What will he do?

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[3] "Give up the account book": this translation is preferred to that of the revised Challoner-Rheims version: "Make an accounting of thy stewardship," and to that of unrevised Challoner-Rheims version: "Give an account of thy stewardship." For an explanation see Cornelius J. Ryan, *The Gospels of Sundays and Festivals*, 2 vols. (Dublin: Browne and Nolan, 6th edition) p. 230, Vol. II.

The third scene shows the steward alone. He is in the worst plight of his life. Grief and excitement approaching despair are written on his face, "What shall I do?" Overpowered by his sudden grief, he is at first completely at a loss. But as his excitement gradually abates, his cry of despair turns into a question to be answered. He rehearses his chances and possibilities. "What shall I do, seeing that my master is taking away the stewardship from me?" There is no repeal. He knows his master too well. What else is left but to do as other people do, to work as a day laborer in the fields and earn his living by digging? But "to dig I am not able." Or, to go about begging for bread? No, never; "to beg I am ashamed." Is there no way out? He must find one. He is feverishly active. For he realizes that if there is any escape from digging or begging it must be prepared now, before he hands over the account book, before he is definitely out of office. He still has the account book. His discharge is not as yet known to the public. With his head buried in his hands he thinks and thinks. Then all at once he looks up bright-eyed. With a certain gleam of joy, and even of triumph, he exclaims: "I have it. I know what I shall do, that when I am removed from my stewardship they may receive me into their houses." Thus the third scene, which had begun with well-nigh despair, ends in joy and hope.

In verses five to seven, i.e., in the fourth scene, the steward lets action suit his words. He has called his master's debtors. The first one enters, not suspecting why he has been summoned. The kind reception on the part of the steward, who seems to be all kindness today, puts him entirely at ease. All the more surprised he is, when the steward addresses this question to him: "How much dost thou owe my master?" The steward knows full well the amount of the debt. He has the account book before him. Is the question a mere forerunner to the urging of pay-ment? Wondering what the steward will say next the debtor answers truthfully: "A hundred jars of oil." The steward does not keep him in suspense any longer, for he says most suavely: "Take thy bond and sit down at once and write fifty." What a pleasant surprise to the debtor! The pleasure is mutual.

The amount stated in the Greek text (a hundred batoi) is equivalent to approximately thirty barrels of U. S. measure, or about 4000 quarts. If we assume with J. M. Ollivier[4] that the mean price of a quart of oil was about twenty cents, the complete debt amounted to nearly eight hundred dollars, the fifty percent deduction to about four hundred dollars.

The debtor asks no questions but accepts this act of "kindness" with great joy. He departs a friend of the steward, one to be counted on for hospitality.

In comes the second debtor. The procedure is the same. "How much dost thou owe?" He said: "A hundred kors of wheat." He said to him, "Take thy bond and write eighty."

The amount of this debt as to mere volume is ten times greater than the preceding. On the assumption that the price of wheat was one half of that of oil, the sum owed by the second debtor represents a value of four thousand dollars, the cancelled twenty percent amounts to eight hundred dollars. Thus the cancellation of the twenty percent of the second debt is in reality a greater "favor" than the fifty percent reduction of the first.

It is likely that there were more than two debtors with whom the steward befriended himself by this fraudulent trick. For the steward had summoned "each of his master's debtors," i.e. all who were debtors to his master.

The steward now returns the account book, possibly without presenting himself to his master. Then he leaves the house and estate of which he had been in charge perhaps for many years.

The last scene, the first part of verse eight, brings before us again the steward's master. He has been looking over the account book and has detected the crafty expedient of the steward, and he is full of anger, and full of equally spontaneous admiration. We do not know whether he has discovered the fraud by himself, or received his information from someone else. At any rate he has the evidence of the trick before him and cannot help saying that it is a fine and clever one. Should he prosecute his former steward? But what can he get out of a penniless trickster? To him, a rich man, the fraud does not mean a very great loss, and is hardly worth the troubles of a lawsuit. Besides, would not the people laugh at him seeing that his steward had outwitted him? And how could he expose the steward without simultaneously exposing the debtors, who are his customers? Therefore it seems best to keep the fraud from being made public. The cheated master can easily divine the purpose of the steward's ingenious maneuver. The more he thinks of it the more he admires it. Thus "the master commended the unjust steward, in that he had acted prudently."

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[4] J. M. Ollivier, *The Parables of our Lord Jesus Christ* (New York: Kennedy).

To our Lord's hearers, who were brought up in the very life from which the parable was taken, the few words of the gospel must have been sufficient. The brevity of the account must have added to its force and interest. Besides, they had it presented to them with the living voice of the divine orator.

Speaking of the beauty of this parable story J. M. Ollivier says:

> This brief exposition is inimitable in the rapidity, the vividness, the exactitude of its portrayal, as well as in the keenness of observation by which it is characterized. It does not contain a superfluous word, nor is it wanting in one that is necessary. We see the scene in all its reality, the actors are portrayed to life: we see them, we hear them, the inmost recesses of their hearts are laid bare to us.... The narrative resembles one of those crayon sketches, or those light watercolors, which are the pride of amateurs and museums when signed by Leonardo or Rembrandt. If photography could be mentioned in the presence of such examples, we might compare it to one of those instantaneous photographs in which life seems actually breathing, living before us, in some vague atmosphere equally favorable to mystery and to sight.[5]

Probably our Lord made a brief pause after the words: "The master commended the unjust steward, in that he had acted prudently." For they mark the end of the parable story.

THE DOCTRINE ILLUSTRATED BY THE PARABLE STORY

Lk. 16:8b For the children of this world are in relation to their
own generation more prudent than are the children of
9 the light. And I say to you, make friends for yourselves with the mammon of wickedness, so that when

[5] *Op. cit.*

you fail they may receive you into the everlasting dwellings.

10 He who is faithful in a very little thing is faithful also in much; and he that is unjust in a very little
11 thing is unjust also in much. Therefore, if in the case of the wicked mammon you have not proved faithful,
12 who will entrust to you what is true? And if in the case of what belongs to another you have not proved
13 faithful, who will give you what is your own? No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to one and despise the other. You cannot serve God and mammon.

The disciples knew well enough that Jesus did not relate stories for the mere purpose of entertainment. They were meant as illustrations of supernatural truths, which He had come from heaven to teach us. What lesson did our Divine Master teach by means of the parable of the unjust steward?

The customary name "Parable of the Unjust Steward" does not intimate its primary meaning or lesson. If in the parable of the unmerciful servant the chief moral is: Be merciful, we should expect that the principal lesson of the parable of the unjust steward be: Practice justice. This is not the case. The foremost tendency of this parable is to inculcate prudence or wisdom. To make us prudent with the true Christian prudence was the main objective in the mind of our Divine teacher, who proposed this parable.

Just as the steward is the main character of the story so his prudence, or consummate shrewdness, is the principal characteristic of the steward. When reading the parable our attention is centered on the steward's cleverness.

Let us see how his cleverness is manifested. Accused of squandering his master's property, and unable to clear himself of the charge, he is dismissed. Now, even before he leaves his office, before his dismissal has been divulged, he devises a scheme which saves him from a most distressing and perplexing situation. His design is masterful. He does not steal any cash; he probably could not expect to keep or enjoy it. His master would prosecute him and have him imprisoned. He does not handle any money whatever. He does not do more than change a few figures on paper. The chances are great that his master will not notice the fraud, and if he should become aware of it, he could not possibly expose him without simultaneously exposing, and thus losing his debtors, who are at the same time his customers. The risk, therefore, is small; the gain, if he succeeds, is the assured friendship and hospitality of the debtors, which will remove the necessity of begging or of doing unaccustomed manual labor. The plot is laid so cleverly and executed so adroitly that even his cheated master when aware of it cannot help admiring it. There is so much *éclat* in the display of cleverness that the thought of his injustice seems, for the moment at least, eclipsed. If our Lord had not expressly called him an unjust steward and a child of the world some of his hearers might have reasoned as the world reasons: Because he succeeded he must have done right. The world judges by success, and without being conscious of it we are its children in many of our thoughts.

In this characterization of the steward, i.e., in his worldly prudence, his cleverness, shrewdness, foresight, or whatever we may call it, we must see the simile from which the primary and principal lesson is drawn. The lesson is: Be prudent with a prudence similar to that of the steward.

As though He were acting with the avowed purpose of dispelling all doubts, Jesus, the author of the parable, sets forth its lesson explicitly, and He does so immediately after finishing the parable story: "For the children of the world are in relation to their own generation more prudent than are the children of the light. And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwellings." The steward had made for himself friends with the mammon of wickedness. Jesus tells his disciples to do likewise. Therefore there can be no doubt that the first and foremost lesson of the parable of the unjust steward is to teach us prudence.

But prudence is only one trait in the character sketch of the steward, and the teaching of prudence is not the only aim of our Lord in propounding this parable. There is a secondary lesson, which teaches justice. This lesson can hardly be said to be based on the parable story; for the story of the unjust steward does not present to us a model of justice nor a deterrent of injustice. On the contrary, it seems to offer us the perverting example of an unjust man who not only commits injustice with impunity but even receives applause. Yet, while the injustice of the steward does not illustrate this instruction on justice by a simile, it does so by the unusual, but timely and well-suited means of a contrast. The example of the prudent but unjust steward is employed by Jesus as an occasion for showing that, besides the similarity which exists between the prudence of the children of the world and that of the children of the light—which similarity is the basis for the parable—there exists also a real and irreconcilable difference. Both the children of the world and the children of the light make friends for themselves with the mammon of wickedness. But while worldly prudence, which is folly before God, can co-exist with, and succeed in spite of injustice, the prudence of the children of the light is inseparably allied to justice. Without justice the prudence of the children of the light is not only doomed to failure, but loses its very identity.

How did Jesus teach justice in connection with the parable of the unjust steward? He prepared the way for it in the last verse of the parable story, where He refers to the steward as being unjust. In the exhortation to prudence, which follows immediately upon the story, Jesus divides all men into two kinds, the children of the world, and the children of the light, and He evidently classes the steward with the children of the world. That a child of the world can succeed in spite of utter disregard of the demands of justice is evidenced in the story of the unjust steward. That a child of the light cannot do so is the main burden of the following instruction, which begins with the words: "He who is faithful in a very little thing is faithful also in much" and ends with the words: "You cannot serve God and mammon."

In this instruction Jesus points out first of all how important it is for a child of the light that he be faithful or just. "He who is faithful in a very little thing is faithful also in much." Here wicked mammon is called a very little thing. Mammon is a Punic word meaning "what we trust in,"[6] or according to Gesenius and others it means "treasure."[7] Both meanings agree in this, that a treasure and something we trust in stand for something to which a person attaches much worth and value. But even though the wicked mammon, i.e. that with which the steward had made friends, i.e. material goods of this earth, is highly esteemed and trusted in by many men, Jesus calls wicked mammon a very little thing. Material possessions are worth little especially in comparison to the "treasures in heaven." Our Lord had said: "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal" (Mt. 6:19-20). Yet, even though Jesus regards wicked mammon as something very little, He considers it important to be faithful in this very little thing. Faithfulness in the use and administration of temporal and material goods is important because, among other reasons, it has a testing value. Only those who pass the test are worthy of being entrusted with a greater treasure. "Therefore, if in the case of the wicked mammon you have not proved faithful, who will entrust to you what is true?" Notice that the greater treasure, with which we are to be entrusted if we have proved faithful in the case of the wicked mammon, is called true; the wicked mammon is thereby implicitly branded as vain or deceiving. Similarly, in the next verse, Jesus refers to mammon as something which is not our own, while the greater treasure we are to be given, if we have proven faithful, is our own. In the eyes of Jesus the possessor of material riches is not the proprietor but rather the steward of his wealth. On the other hand, the treasure that is to be given us, if we have proven to be faithful stewards, is property in the perfect sense of the word.

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[6] Hugh Pope, *The Layman's New Testament* (New York: Sheed & Ward, 1940), p. 265.

[7] L. Fonck. *The Parables of the Gospel*, p. 604.

Up to this point Jesus has shown the importance of faithfulness with regard to mammon. The importance lies in this, that faithfulness makes us eligible for the reception of the greater treasure. A similar doctrine is contained in the parable of the gold pieces: "Well done, good servant; because thou hast been faithful in a very little, thou shalt have authority over ten towns" (Lk. 19:17).

After setting forth the importance of faithfulness in the use of mammon Jesus gives us a most valuable suggestion on how to avoid the sin of unfaithfulness. In doing so He answers the question: How shall we use temporal goods so as not to forfeit eternal ones? Decisive in this question is our attitude toward mammon. We need not, and should not, regard mammon as something wicked in itself. Our Lord does indeed call mammon wicked, but the reason is that it is the occasion of very many sins. In itself mammon is neither morally good nor morally bad.

Either good or bad is the use we make of it. Mammon can be put to very good use, it can be used as a means of securing for us a place in the everlasting dwellings, as we have seen in the first lesson of the parable of the unjust steward. The children of the light need not differ from the children of the world in their estimation of the value of money.

The great difference between them is that the children of the world assign to mammon the first place in the hierarchy of values, while the children of the light subordinate mammon to God. Those who esteem mammon as the highest good bend all their efforts to amass greater riches by all possible means, unjust means not excluded. Instead of letting mammon serve them in securing for them higher goods, they subject to mammon everything, including themselves and all eternal values and even God Himself. They thus actually serve mammon. When God's law of justice conflicts with their lust for wealth they prefer gold to God. In their desire for more money, i.e. in their covetousness, which "is the root of all evils" (1 Tim. 6:10), they are led from injustice to injustice. Their service of mammon is incompatible with the service of God, for "you cannot serve God and mammon."

The children of the light do not regard mammon as the highest good. Hence if they are put before the alternative of seeking either God and His justice or temporal gains by unjust means, they choose God even at the risk of losing all their earthly possessions. They deem mammon inferior to God, to their own souls and to "treasures in heaven." They let mammon serve them in satisfying their earthly needs and legitimate ambitions, and, practicing the lesson of prudence of this parable, they use mammon to secure for themselves friends who when it, i.e. mammon, shall fail,[8] may receive them into everlasting dwellings. Such friends are the poor towards whom they practice charity. The poor will plead in their behalf and secure their entrance into the "many mansions"[9] of God the Father of all. Such friends are also the good causes they have supported. Such friends, in brief, are all their charitable deeds, which follow them when they die (see Apoc. 14:13) and which render them "rich as regards God" even when mammon must be left behind. The children of the light realize that they are merely the stewards of their wealth. They look at mammon with the eyes of Jesus, who called mammon wicked, i.e. as easily leading into injustice, as of very little value, and as not our own. Having this right attitude towards mammon they are much concerned about using it in such a manner as not to lose eternal treasures. With this right view of mammon they likewise know that every injustice committed with or for the sake of mammon is at the same time a sin of unfaithfulness towards their master and God, who is the supreme possessor of their wealth, and they are all the more anxious to be both just and faithful.

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[8] So according to the Greek reading which is not, "when you fail" but "when it shall fail."

[9] Jn. 14:2.

In connection with the story of the unjust steward our divine Teacher sets forth the twin lessons of prudence and justice in the use of mammon. While the lesson of prudence is illustrated by the similar conduct of the steward, that of justice is introduced by the contrary, justice-defying example of the same person. There is no room for any doubt that the lesson of justice contained in verses 10-13 forms an integral part of our parable. For the steward's prudence, which is divorced from justice, is the dark background on which our Lord makes the unsullied immaculateness of the inseparable Christian virtues of prudence and justice stand forth in bold and sharply contrasted relief. Whoever reads the above-mentioned verses together with the nine verses which precede them, cannot help seeing that the virtue taught in them is exactly the one against which the unjust steward had sinned. Nor can he fail to see that the same four verses are not merely a verdict against injustice or unfaithfulness in general, but that, in the first place, they are condemnatory of the unfaithfulness of the steward.

It is true and remarkable that these verses are introduced without any word that might outwardly mark the logical connection with the preceding verses. But the sayings of our Lord which follow the parable story are closely connected with it. This paraphrase, in which we add very little to what He said, brings out the connection more clearly:

Lk. 16:8b For the children of this world are in relation to their own generation more prudent than are the children of the light.

9 And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwellings.

BUT BE NOT UNJUST, FOR

10 He who is faithful in a very little thing is faithful also in much; and he who is unjust in a very little thing is unjust also in much.

11 Therefore, if in the case of the wicked mammon you have not proved faithful, who will entrust to you what is true?

12 And if in the case of what belongs to another you have not proved faithful, who will give you what is your own?

13 No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to one and despise the other. You cannot serve God and mammon.

LAWRENCE M. FRIEDEL, S.V.D.

St. Augustine's Seminary
Bay St. Louis, Miss.

EXPOSITION OF THE MISSAL EPISTLES FROM ROMANS

III

The lesson read in the Mass for the sixth Sunday after Pentecost is the following passage from the epistle of St. Paul to the Romans:

6:3 Do you not know that all who have been baptized into
4 Christ Jesus have been baptized into his death? For we
were buried with him by means of Baptism into death, in
order that, just as Christ has arisen from the dead
through the glory of the Father, so we also may walk in
5 newness of life. For if we have been united with him
in the likeness of his death, we shall be so in the likeness
6 of his resurrection also. For we know that our old self
has been crucified with him, in order that the body of
sin may be destroyed, that we may no longer be slaves
7-8 to sin; for he who is dead is acquitted of sin. But if
we have died with Christ, we believe that we shall also
9 live together with Christ; for we know that Christ, having
risen from the dead, dies now no more, death shall
10 no longer have dominion over him. For the death that
he died, he died to sin once for all, but the life that he
11 lives, he lives unto God. Thus do you consider yourselves
also as dead to sin, but alive to God in Christ Jesus.

The topic of the foregoing paragraph may be summarized as: *The Christian Life and Sin are Utterly Incompatible.* There is the same incongruity of sin with the Christian life as there is of such vital functions as growth, nutrition, motion, sensation, thought and willing with a human corpse, except that in the corpse the incongruity is physical, while in the Christian life it is moral.

What led St. Paul to the very emphatic statement of this incompatibility was his discussion of the contrast between the havoc and ruin brought upon humanity by the sin of Adam, and the salvation effected for all mankind by our Lord and Savior Jesus Christ. Our Lord's work of restoration so far surpasses in its beneficent results the work of destruction caused by our first father's sin that the apostle is led to declare: *Where the offence has abounded, grace has abounded yet more.* This statement might easily suggest the inference which St. Paul voices only to reject with the utmost vigor: *Shall we continue in sin that grace may abound?* The passage which follows, the Epistle for the 6th Sunday after Pentecost, contains the proof for the Apostle's denial.

St. Paul begins by appealing to what was common knowledge among the Christians, and since he takes it for granted that every Christian knew this point, it must have formed part of their instruction prior to their reception into the Church.

Do you not know that all who have been baptized into Christ Jesus have been baptized into his death? As much as to say: "You know perfectly well that when you were baptized, you were incorporated into Christ Jesus, and that being thus united with Him mystically you died and were buried with Him."

This statement leads us right into the midst of the doctrine of the Mystic Body,—a teaching as old as our Lord and the Apostles, but which has been discussed so much in our day that many of the faithful have probably got the impression that it is something new in the Church. Many of the laity have probably the haziest of notions concerning the meaning of this beautiful doctrine, and I have heard some of the clergy advise against preaching about it on the grounds that it will give rise in the minds of the faithful to a false "panchristic" idea of our solidarity with our Blessed Redeemer. The doctrine, however, is not too abstruse for the average lay person to have an intelligent, if not a profound and comprehensive grasp of it. St. Paul did not fear to stress the doctrine, and the same Holy Spirit who dwelt in and enlightened his converts also abides with the faithful today, and if we are careful about our phrasing and clear in our explanation there is no reason to fear that the average lay person will distort this most beautiful and consoling doctrine.

Before proceeding then with the explanation of this passage, let us set down briefly what the doctrine of the mystic body entails. The expression, it should be noted first, is metaphorical, although it stands for something which is as real as the air we breathe or the sunlight which enables us to see. It means simply the Christian's solidarity with Jesus Christ. The doctrine veiled behind the metaphor is the same as was expressed by our Lord in another metaphor when He said: *I am the vine, you are the branches. He who abides in me and I in him, he bears much fruit; for without me you can do nothing* (Jn. 15:5). St. Paul expresses the same truth under the metaphor of the human body:

We, the many, are one body in Christ (Rom. 12:4). *Him (Christ) he (God) gave as head over all the Church, which indeed is his body, the fullness of him who is wholly fulfilled in all* (Eph. 1:22-23).

Now what is a living body? It is an organism made up of coordinated parts connected together by nerves, blood vessels and sinews, controlled by the head and vitalized by the soul. It is characterized by harmony and unity in a diversity of organs and activities.

Now what is life? It is thought, love and other emotions, it is action. Now the vitality required for all these activities is derived from the principle or source of life, the soul.

Now wherein does the similarity lie between a human body and the mystic body of Christ? First, there are various members who are the faithful, lay, clerical and religious. There is the directing head which is our Lord Jesus Christ, who, however, works through earthly, visible human representatives. There is the source of supernatural life, the Holy Spirit, who descended upon the mystic body of Christ on the first Pentecost, and not only dwells in the body as a whole but in each individual member so long as it remains united to the body by sanctifying grace. Similarly the soul, as philosophers tell us, dwells in the whole human body and in every part of it.

This body of Christ, which is the Church, is called mystic, not because it is something unreal, but because the life which animates it is not the physical or material life of the human body, but a spiritual and supernatural life.

Whereas in the human body the blood which courses through the veins maintains life in every part of the body, in the mystic body of Christ the life stream is sanctifying grace.

Sanctifying grace is a supernatural, habitual quality which adorns the soul as a result of its union with or incorporation into Christ. It sets the soul right with God; it orientates the soul to God as its final destiny; it enables the soul to love and serve God first and foremost, and to subordinate everything else to Him. Sanctifying grace becomes the source of a new, a higher life,—the supernatural life. Since life consists for the rational being mainly in thoughts, ideals, loves, hatreds, and various activities in accord with those ideals and emotions, so sanctifying grace gives rise to thoughts, ideals, and so forth, which are wholly different from those of the unregenerate man; it begets a series of loves and hatreds which are on an entirely different plane than those of the merely natural man; it leads to great actions, heroic sacrifice, sublime courage, indomitable patience, such as nature is incapable of—such as the heroism of the martyrs, the daily sacrifices for the sake of ideals and principles which we constantly admire in the lives of the laity, the religious and the clergy. This is life, the life of grace, and from its visible phenomena we come to know the invisible source of this superhuman activity. It is sanctifying grace, aided by a constant flow of actual grace, which comes from union with Christ or membership in His mystic body.

We inaugurate this life of Christ by baptism. *Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death?* asks St. Paul.

How is it that we are baptized into Jesus Christ? Is it merely that He has substituted Himself for us and has undergone in our behalf the penalty which was humanity's just due? Is it that He has paid for the human race the penalty which it was incapable of discharging? Has He paid the debt which mankind contracted by sin? Yes, but it must be remembered that He who has done all this is the head of the human race, the new, the second Adam, and just as we, the children of the first Adam, were all represented in him when he fell, just as there is a certain solidarity of the entire human race with its physical source, so too Christ, as the second Adam, gathers all humanity unto Himself in a supernatural solidarity. Consequently our Lord did not do everything for us so that there is nothing left for us to do. He does not dispense us from the duty of meriting by our own activity, and of satisfying for sin. Since He is the Head of mankind, and has a Divine Personality which gives incomparable worth to His every act, He has merited and satisfied for humanity in the supreme degree, but He did not replace the activity of the rest of humanity; He ennobled it, magnified it and exalted it. The members must suffer, satisfy and merit with and through Him. *If one member suffers anything, all the members suffer with it* (1 Cor. 12:26). And since the Head has suffered, merited and satisfied, the rest of the members of the mystic body of Christ must do so also. We are really members of Christ's mystic body only *provided we suffer with him* (Rom. 8:17) and provided we take up the cross and follow Him (Mt. 16:24).

Those who have taught that everything has been done for our salvation by our Lord and that nothing remains for us to do, have failed to understand the doctrine of our solidarity with Christ, the doctrine, in other words, of the mystic body.

When St. Paul says that we are baptized into the death of Christ, he has in mind the manner in which the sacrament was usually administered in the apostolic Church. It was administered by immersion. The going down into the water symbolically expressed death; the being completely covered by the water symbolized burial, and the coming up out of the water symbolized resurrection to a new life. Baptism, however, is no mere symbol; St. Paul here and elsewhere ascribes to it a genuine causality. It really produces union with our blessed Redeemer. Being united thus effectively with our Lord, we not only die with Him mystically but we also rise with Him to a new life. Christ rose from the tomb in a glorified body, impassible, immortal. This effect is ascribed to the glory of the Father, i.e. to the power of the Father which was, in its exercise in our Lord's resurrection, a manifestation of the Father's glory.

If we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also. Baptism effects an intimate union with Christ, so intimate that St. Paul in the original uses an expression which means to grow up together with, as is the case with a branch engrafted into a plant and growing with it. This intimate association with our Lord is effected *in the likeness of his death,* which similarity is found in Baptism as administered by immersion. This very close association with our Lord is not to stop with His death; it is to continue on in the glorious life of His resurrection. In other words the baptized Christian is to lead a new life. He is utterly to forsake the old life of sin and selfish indulgence and lead a life of Christian virtue.

Such a course is quite obvious, for *our old self has been crucified* with Christ mystically in Baptism. The old self is unregenerate man with the evil inclinations and unruly passions of fallen nature inherited from Adam through original sin. In this mystical crucifixion *the body of sin is destroyed,* i.e. the body inasmuch as it is the seat of wicked impulses to which it frequently yields. These unruly passions are reduced to impotency as a result of incorporation into Christ; they no longer tyrannize over him who is in Christ; the Christian ceases to be the slave of unruly sinful impulses.

The reason for this is: *he who is dead is acquitted of sin.* This is a general juridical principle: a slave is set free from his master's dominion by death; a criminal is released from all judicial procedure by death. Since the Christian in His Baptism has died to sin, he breaks with it completely, just as when a man departs this life by death, he severs all connection with the world.

Dying with Christ mystically in Baptism entails living with Christ, St. Paul next tells us. He has in mind not the life of glory in heaven but life here on earth. The life of the Baptized Christian is to be the Christ-life, lived in Christ as a member of His mystic body, inspired and directed by His standards and ideals, and made real by the aid of His grace. Such a life on earth will culminate in the glorious eternal life of the blessed in heaven.

St. Paul proposes the life, death and resurrection of our Lord as the exemplar of the Christian. He died once; never again will *death have dominion over him.* He voluntarily submitted Himself to death when He became man and assumed the headship of sinful humanity, and although in taking upon Himself human nature He was in no way personally affected or infected with the guilt of sin, yet *for our sakes he (God) made him to be sin who knew nothing of sin, so that in him we might became the justice of God* (2 Cor. 5:21). God placed upon His incarnate Son as upon the scapegoat the sins of all mankind, and considering Him in His solidarity with the entire human race as its head, God exacted of this divine victim the chastisement of death, the penalty of sin. But once Jesus Christ had died that death, He had fully discharged the penalty of sin, so that never again could it have the slightest claim upon Him, and in rising to immortal glory from the tomb, He utterly and forever vanquished death and sin. Thus it is that death and sin no longer have any dominion whatever over Jesus Christ. Thus it is that:

The death he died, he died to sin once for all. And emerging from the tomb in a glorified body, which death and suffering can no longer touch, He gained a complete and final victory over death and sin. *Death is swallowed up in victory* (1 Cor. 15:54), and this immortal glorified life of the risen Savior is wholly and completely consecrated to the glory and praise of God.

This exemplar of complete and final conquest of sin, of once and for all having severed all connections with it and living in complete self-devotion and consecration to God, St. Paul proposes as the ideal for which the Christian is to strive.

Thus do you consider yourselves also as dead to sin, but alive to God in Jesus Christ.

He is alive to God who makes the following injunction of St. Paul the rule of his life: *Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him* (Col. 3:17). *Whether you eat or drink, or do anything else, do all for the glory of God* (1 Cor. 10:31)

JOSEPH L. LILLY, C.M., S.T.D., S.S.PROLYTA

St. Mary's Seminary
Perryville, Missouri

OBSCURITIES IN THE LATIN PSALTER

XII

73. Ps. 70:15c. (Thursday, at Compline.)

Quoniam non cognovi litteraturam.

The text appears intact, and the Psalmist's unexpected disavowal of letters is pertinent enough in its true connection. The Breviary ineptly makes it begin a verse: *Quoniam non cognovi litteraturam, introibo in potentias Domini,* etc., whereas the sentences next following are really independent, and resume the theme of 15 taken as a whole. The present sentence properly concludes 15 by giving a reason for implied emphasis on its subject, *os meum*—he had rather sing the divine praise than check his fervor by recourse to the pen:

My mouth shall relate thy justice,
all the day, thy saving power;
for I am not skilled in writing.

Probably true enough of David himself, and even of other psalmists less inured to war. Their natural gifts were rather those of the bard than of the scribe.

74. Ps. 71:6a. (Thursday, at Prime.)

Descendet sicut pluvia in vellus.

Vellus follows LXX, and the Hebrew uses a word meaning something "sheared off" from the place of its growth, and commonly therefore "fleece" or "wool." If we retain this, the abundant showers of messianic blessings are perhaps understood as falling gently, almost imperceptibly, like rain upon the yielding mass of shorn wool, rather than splashing against the resistance of a harder surface. But grass also, and other grain, may be "shorn off" by mowing; and some (as Bo., Zo.) feel that the parallel of the second member suggests this, even if the grass destined to be mown is thought of as yet standing. In this case we may understand

He will come down like rain on the mowing,
like water-drops sprinkling the earth.

75. Ps. 71:7b. (Thursday, at Prime.)

Et abundantia pacis, *donec auferatur luna.*

LXX and V, in writing "until the moon be removed," are only a trifle more positive than TM and Jerome in their more literal *donec non sit luna.* The Psalmist's phrase is not, of course, a premonition of the loss of either moon or moonlight, but merely a contrary form of *so long as the moon endures.* To a people whose year was composed of lunar months, this would more naturally suggest "to the end of time" than any similar allusion to the sun.

76. Ps. 71:16a. (Thursday, at Prime.)

Et erit firmamentum in terra, in summis montium.

Firmamentum, or its very exact equivalent in LXX, seems irrelevant when specified by *in terra,* where firm support might naturally be expected. It supplies the place of two separate words in TM. The first, a *hapax legomenon,* is uncertain, but inferred to derive from a Semitic root known to mean "spread out," whence our noun has been rendered "abundance." The second Hebrew word, which it governs, is "grain." Jerome writes *erit memorabile triticum in terra,* which accords with TM in *triticum,* but *memorabile* cannot be explained.

There are several opinions, Some (as apparently Zo.) would accept TM, simply reading for *firmamentum* "abundance of grain" as expressed by the two Hebrew words. Others suppose that LXX read another word for the first of the two, namely "support" or "staff," supplying "of grain" as in the expression "staff of bread" elsewhere in the Old Testament, while assuming its loss from the text (Bi.). This however, besides assuming this loss, corrects every letter of the governing word. Another theory abandons the meaning "abundance" for the doubtful first word in TM, substituting "handful." This seems an approach to Symmachus' "trace of food," but has no more authority than "abundance" itself.

More frequently, however, *firmamentum* (and also its Greek original) is explained as implying enough to cover both Hebrew words by suggesting the more explicit phrase *firmamentum panis* occuring in Ps. 104:16 (Bo., Fi., Ni.,), and so amounting to "sustenance" of itself, without supposing any loss from the original text. In that passage the governing word is the same, in both LXX and V, which here stands alone without a genitive. That the sustenance is to consist of grain is clear enough from the next member of the parallel. The reference to the hilltops, where cultivation is hardly expected, emphasizes its abundance. The verse (a tristich in the Hebrew) would then read quite easily,

There will be *sustenance in the land,*
on the hilltops like Lebanon its fruit will wave,
they will bloom from the city like herbs of the earth.

77. Ps. 73:5a. (Thursday, at Sext.)

Posuerunt signa sua, signa: *et non cognoverunt sicut in exitu super summum.*

At first sight TM is obscure in sense, while the ancient versions vary among themselves, and most modern comment offers little aid. It would seem, notwithstanding, that the extant Hebrew cannot be far off, since the versions, even in their several ways, witness to a series of words which are radically those of TM.

The key to solution may lie in sequence of thought, and one step in this direction is clear at the start. The Breviary (though not the Vulgate) divides the verses wrongly. Retaining its words for the moment, while omitting punctuation, the close symmetry of the Hebrew text demands a different grouping, namely:

(4) Et gloriati sunt qui oderunt te in medio solemnitatis tuae
posuerunt signa sua signa

(5) *et non cognoverunt sicut in exitu super summum*
quasi in sylva lignorum securibus

(6) exciderunt januas ejus in idipsum
in securi et ascia dejecerunt eam.

Thus our obscure sentence is certainly the first member of 5, as, in fact, in LXX-V.

Next we have a misleading connective. In beginning 5 with "and not," V as usual imitates LXX. But of all other ancient versions only Theodotion and Syriac have "and," and none of them have "not." It is true that all versions subsequent to LXX used a later Hebrew text, from which "and not" may have been lost. But a negation of the whole statement of 5a would be a strange omission to escape notice during the constant public recitation of the Psalter, which had long preceded the days of the Septuagint. Probably *et non* should be rejected.

Now taking TM as a tentative norm, and translating the six words of 5 in order (three for each member), we apparently have "(1) It is known (2) as one bringing (3) upwards (4) in a thicket (5) of trees (6) axes." Far from clear at sight. Yet the Syriac is curiously close: "And thou knowest how they (are) bringing them in above, like a thicket of trees, with axes." Jerome supports this in substance, while, omitting "and," he feels an allusion of the first word to *signa* in 4b: *Manifesta in introitu desuper: in saltu lignorum secures,* the last member of which is TM to the letter, while *manifesta* accords with the latter's "it is known" in passive voice.

As to minor diversities, *in exitu* of V is inexplicable. Jerome's *in introitu* agrees with LXX's "into the entrance," and this, more remotely, with TM's "one bringing (in)." *Introitu* itself would be satisfied by another Hebrew word with *wau* for *yodh,* but this correction of the participle is not imperative. In Hebrew the preposition before *saltu* could have been "like" (as in Syr.) instead of *in,* by an easy change, but the latter has Jerome's support. Jerome's *desuper* (which is closer to LXX itself than the *super summum* of V) is a Hebrew adverb, "aloft" or "upward," rather fitter after "bringing" than after the substantive "entrance."

Our present Hebrew text seems sufficiently confirmed, and its metrical connection may clarify its thought. In 4 the Psalmist has bewailed an unheard-of outrage. In 5 he urges the further shame of its publicity: "it is known," or, as Jerome writes, "(they are) manifest" to all. The victorious standards of idolatry, an unspeakable desecration of the temple, have encountered as little opposition as woodsmen might fear in carrying their axes up to wooded highlands which none would bar against them. The invader makes a show of his victim's impotence.

(4) Thy foes are roaring amid thine assembly,
they have planted their standards as trophies.
(5) *It is open, as when men bring upwards*
axes into a thicket of trees.

For the participial phrase "like one bringing" easily becomes "as when one brings."

This interpretation seems confirmed by the sequence of 6. The Psalmist's own simile of woodcutters openly bearing their tools to some highland forest suggests to him the next actual step in the devastation of the sanctuary. The Hebrew begins with a note of contrast, "but now"—the connective so familiar to New Testament Greek, and meaning "but as it is," or "on the contrary" (see Jn. 8:40; 9:41; 1 Cor. 7:14, and elsewhere). Axes are brought up truly enough, "but now" not into a forest, and the object of their attack stands first, to emphasize the contrast:

(6) But now, its carvings, in a heap
with axes and mallets they fell!

78. Ps. 73:14b. (Thursday, at Sext.)

Tu confregisti capita draconis: *dedisti eum escam populis Aethiopum.*

Noting, as every reader does, that in verse 12 the Psalmist has begun to recall God's protecting care as evinced in Israel's past history, the second member of this verse appears fanciful in such a context. Whatever "the dragon" may have been, how could it have served as food for Ethiopians in any historical connection?

The Vulgate in general uses *draco* where LXX has *δράκων*. The latter, almost always poetic, renders no fewer than six different Hebrew words. For our present purpose the most pertinent of these are *tannîn* and *livyāthān* ("leviathan"), both denoting some aquatic reptile, but unspecified except by context. As a matter of fact, we have the first of these (plural) in 13b, the second in 14b. Apart from popular notions about such a creature, we find the theme frequently appearing in poetical allusions to Egypt. Thus Isaias (51:9-10), apostrophizing the "arm of Yahweh," pleads, "Was it not thou that didst cleave the arrogant, didst pierce the dragon (*tannîn*)? Was it not thou that didst dry up the sea, the waters of the great abyss—that didst make the depths of the sea a road for the passage of freedmen?"[1] More specific about this "dragon" is Ezech. 29:3: "Behold, I am against thee, Pharaoh, king of Egypt, thou great water-reptile (*tannîn*) lying in the midst of thy Nile-channels." Here the symbol becomes a very concrete picture of the Egyptian crocodile, which, in contexts of this nature, is a favorite figure of the cruel and rapacious Egypt of earlier recollections. The "heads of the

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[1] In spite of this unmistakable allusion to the Exodus, and to Egypt as "the arrogant" (*rahab*), Barton and Briggs can assert that the latter appellative is, in this very passage, the peculiar name of "a mythical sea monster."

Crocodile" are the leaders of the pursuing Egyptian army, whom, with their followers, Israel had seen "dead on the shores of the sea" (Ex. 14:30).

But to whom were they "given for food"? The Hebrew says, "to the desert-dwelling people." The qualifying attributive is said by modern lexicographers to denote some wild animal of the desert (so too Bi., Zo.), of uncertain species. Here LXX, in writing "to the people of the Ethiopians," is interpreting rather than translating, for though Jerome himself agrees, there is no textual trace of *Kushim* or any other phrase suggestive of Ethiopians. Perhaps to Alexandrian Jews the most considerable "desert-dwellers"—if "people" should be taken *sensu proprio*—were Egypt's southern neighbors. Their territory bordered the lower reaches of the Red Sea, but not the shallow northern gulf where the Hebrews had crossed it. If the corpses of the drowned Egyptians were actually food for any "desert-dwellers" of that vicinity, these must have been either hyenas or jackals, more probably the latter (Bo.). If so, we should understand

Thou didst crush the heads of "the Crocodile,"[2]
thou didst give him for food to the desert folk.

To be continued.

W. H. McCLELLAN, S.J.

Woodstock, Maryland

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[2] This is also the commonly accepted meaning of *livyathan* in Job 41:1-10.

ARCHAEOLOGICAL CORNER

JERUSALEM: The Basilica of the Holy Sepulchre

The Basilica of the Holy Sepulchre in Jerusalem, like that of the Nativity in Bethlehem, was badly damaged in the earthquake of July 1927.[1] As usual, the various religious groups concerned, found it impossible to agree on any adequate program of restoration. Such repairs as were made at both basilicas proved to be unsatisfactory, and the Department of Antiquities found it necessary in 1934 to undertake structural surveys as preliminaries to any further work. Mr. William Harvey, an eminent architect who was also thoroughly familiar with conservation methods as applied to ancient buildings, was chosen for the task. His reports were published in the following year.[2]

Although the surveys were primarily of a practical nature to determine what had to be done to preserve the structures from the imminent collapse which seemed to threaten them, the archaeological problems connected with the sites were not lost sight of. As the survey progressed at Bethlehem, there were some real surprises regarding the early form of that basilica. Nothing quite so sensational came to light in Jerusalem, but if the recommendations of Mr. Harvey are carried out after the war, new evidence of an archaeological nature may yet be uncovered. More than a quarter of a century ago, the learned Dominicans Fr. Vincent and Fr. Abel made a very careful study of the Basilica of the Holy Sepulchre.[3] Little if anything has come to light since, and their treatment remains a classic.

The Basilica of the Holy Sepulchre covers the sites that Christian tradition associates with the cruel death and glorious resurrection of our Lord. Within the walls of this venerable church are found what most Christians believe to be the remains of the rocky mound on which Christ was crucified and of the rock-cut tomb in which He was buried. The rocky mound was known to the Jews as Golgotha, which the Gospels interpret as meaning "The Place of the Skull" (Calvary). It was near the city (Jn. 19:20), outside one of the gates (Heb. 13:12), and apparently on a public highway (Mt. 27:39). It was not a mountain as is sometimes pictured, but a small bare mound, rising about fifteen feet above the immediate terrain.

Adjacent to Golgotha was a garden, and in the midst of the garden a new tomb cut into the hillside. The garden and the tomb belonged to a rich man named Joseph of Arimathea, who though a member of the Sanhedrin had become a secret follower of Jesus. After the crucifixion, Joseph besought Pilate openly for the body of Jesus. Then with the help of Nicodemus, another follower in secret, he removed the body from the cross. Because of the nearness of the Sabbath, the body was hurriedly anointed and placed temporarily in Joseph's own sepulchre. A large stone was set at its entrance. The chief priests and Pharisees were not unaware of what had been done by Joseph. Obtaining permission from Pilate, they had the tomb sealed and a guard of soldiers placed. The place was consequently well known to friend and foe.

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[1] *C.B.Q.*, II (Oct., 1940), 346-9.

[2] *Structural Survey of the Church of the Nativity Bethlehem,* Oxford, 1935. *Church of the Holy Sepulchre, Jerusalem,* Oxford, 1935.

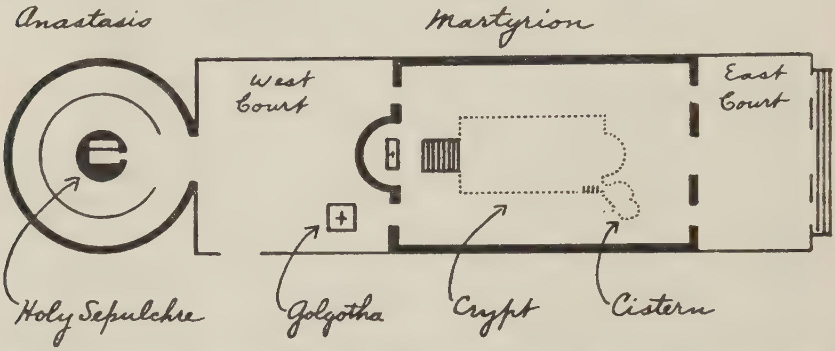
[3] *Jérusalem,* Tome Second, Paris, 1914, 89-300.

In 70 A.D., much of Jerusalem was destroyed by Titus, and the Tenth Legion was left there as a permanent garrison. The Christians, who had fled to Pella beyond the Jordan, returned soon, as did also many Jews, to rebuild as best they could their devastated homes. For more than sixty years, Jerusalem remained a sorry spectacle. Then Hadrian began to reconstruct the city as a Roman Colony to which he gave the name of Aelia Capitolina, in honor of himself (Aelius Hadrianus) and of the god Jupiter Capitolinus.

The area about Golgotha and the Holy Sepulchre was filled in with debris, which was held in place by massive walls and paved over with flagstones. Thus was formed a large rectangular terrace, 400 feet long from east to west, and about 130 feet wide. Upon it was erected a temple to Venus, and there may have been shrines to other pagan deities. Adjoining the terrace on the south and parallel to it, but on a lower level, was the Forum, the entrance to which was at the east end through an immense triumphal arch, a corner of which still stands in the Russian Hospice. Still further to the south was the Camp of the Fretensis, the famous Tenth Legion. Along the eastern side of these governmental constructions was a colonnaded street, the *cardo maximus* of the new city. The business and residential sections extended east of this street to the walled enclosure of the former Jewish Temple, upon whose site now stood statues of Jupiter and of Hadrian on horseback.

Although Golgotha and the Holy Sepulchre were hidden from sight for almost two centuries, their location under the temple of Venus was not forgotten by the Christians. On information received in 326 from St. Macarius the Bishop of Jerusalem, St. Helena the mother of Constantine the Great had the site cleared. Golgotha and the Holy Sepulchre were brought to view again; and what was not expected, the cross and other instruments of the Passion were found in a cistern where they probably had been thrown after the crucifixion.

In 330, the magnificent complex of structures planned by Constantine and his saintly mother to enclose these sacred places, began to take shape. The architects had a difficult task because the Holy Sepulchre, Golgotha, and the cistern where the cross was found, were not on a line. The hillside immediately behind the Holy Sepulchre was cut away, leaving only the rock in which the burial chamber had been hewn. The entrance into the burial chamber was on the east side, and the burial couch itself was cut into the rock on the north side of the chamber. Around this burial chamber was built a massive rotunda, 109 feet in diameter, several stories high and capped with a dome. This structure was known as the *Anastasis,* a Greek word meaning "resurrection." Its main entrance was on the east, opposite the entrance into the Sepulchre.



PROBABLE PLAN OF CONSTANTINE'S BUILDINGS AT THE HOLY SEPULCHRE

To the east of the Anastasis was a square courtyard, surrounded on the north, south and west sides by two-storied porticos. In the southeast section of this courtyard was the rock of Golgotha, cut to a cube of fifteen feet and surrounded by a grill. Its top, which was reached by a flight of stairs on the east side, was covered with mosaics, surrounded by a silver balustrade, and surmounted by a richly ornamented cross.

Adjoining this courtyard on its eastern side was a rectangular basilica of five aisles, with its apse at the west end and the main entrance of three large doors on the east. Near the altar of the apse was a wide staircase, which led into the crypt of St. Helena under the center aisle. From the southeast corner of the crypt, a narrow stairway led down into the cistern where the cross of Christ and other relics had been found. This basilica was known as the Martyrion, a Greek word meaning "witness." It was the church proper of the Constantinian structure.

Off the eastern end of the Martyrion was another, though smaller courtyard, surrounded on the four sides with two-storied porticos. The eastern side of this courtyard opened out through a triple doorway onto a propylaeum with monumental steps descending to the colonnaded street already mentioned.

The whole plan was conceived on a grand scale and magnificently executed. The dedication took place in 336. Although these buildings had to be repaired frequently because of damage caused by earthquakes and fires, they retained substantially their original forms until their almost total destruction by the Persians in 614.

Because of the lack of funds, a reconstruction along the old lines was found impossible. The Patriarch Zacharias had been carried off to Persia, and his vicar Modestus, who was the Abbot of St. Theodosius, did what he could with his limited resources. The Martyrion, which was the church proper in the Constantinian structure, was abandoned, and the much smaller Anastasis, heretofore only a shrine, was rebuilt as a church. Its circular shape was retained, but a truncated cone was substituted for the dome, and an apse was added at each of the cardinal points. In the eastern apse, which was much larger than the others, an altar was placed, facing the entrance into the Holy Sepulchre. New doorways into the Anastasis were cut on the north and south sides of this major apse. Golgotha was also restored, likewise the crypt of St. Helena, but the rest of this monumental structure was left in ruins.

The coming of the Moslems in 637 created further difficulties. More earthquakes also followed and more fires, necessitating further reconstructions from time to time. The Anastasis, however, always remained the church until the Crusaders' times, and there was a tendency to erect more and more small chapels in its vicinity. Practically everything was ruined again in 1010 by the Fatimid Caliph Al-Hakim. Another reconstruction with some new features was undertaken by the Emperor Constantine Monomach in 1048.

In 1099 the Crusaders came, and in 1140 they began their own monumental building, bringing together into one consolidated structure, the Anastasis, Golgotha, and as many as possible of the other chapels that had sprung up in the vicinity. Against the Anastasis on its eastern side, they erected in the old courtyard of the Constantinian structure a transept and a choir of cathedral proportions. The main entrance was a double door in the south wing of this transept. In 1149 the building was ready for dedication, and much of it still remains in spite of earthquakes, fires, and neglect.

Most of the hideous features in the present building, including the ugly edicule over the Holy Sepulchre, date from the reconstruction attempted by the Greeks after the fire of 1808. The architect, a certain Comnenos of Mytelene, was most incompetent for such a task, and left things in a "mess." Fortunately, the recent earthquake wrecked much of his work. Mr. Harvey recommends in his report that the Basilica of the Holy Sepulchre be restored, as far as possible, as the Crusaders conceived it. Their structure although not quite so magnificent as that of Constantine, was graceful and dignified. We hope that Mr. Harvey's recommendations will be ultimately carried out, and that this venerable Basilica will again be in some degree a worthy monument to the death and resurrection of our Saviour Jesus Christ.

E. A. CERNY, S.S.

SURVEY OF PERIODICALS

NEW TESTAMENT AND RELATED TOPICS

Anglican Theological Review, 23, 1941. G. M. Styler, "The Chronology of the Passion Narratives" (67-68). The events surrounding the Passion lasted longer than a single week. John and Mark disagree as to the day of the Passover; only John is correct.

John H. Scammon, "Studies in the Fourth Gospel, 1931-1940" (103-117).

Eric Montizambert, "St. Paul and the Vision of God" (146-53). For St. Paul, vision of God was actual awareness of the presence of God who "shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ Jesus." On earth, seeing God means knowing him by faith; in the after life it means understanding "as fully as He has understood me."

Australasian Catholic Record, 18, 1941. Albert Power, S.J., "Thought it No Robbery to be Equal with God" (105-119). Argues against Lightfoot in favor of the active sense for *ἀρπαγμός*.

Biblica, 21, 1940. Georg Graf, "Der Matthäus Kommentar des Moses bar Kepha in arabischer Uebersetzung" (283-87). Cod. Vat. Arab. 453, containing the latter portion of this work, is described by Graf.

A. M. Vitti, "Rassegna di teologia biblica" (321-329). An examination of five works, as to the concept displayed by their authors of the nature and scope of biblical theology.

Jean Ruivet, S.J., "Lecture liturgique et livres saints du Nouveau Testament," (378-405). The author seeks to determine whether liturgical reading in church is a sufficient criterion to distinguish the books of the New Testament from other Christian literature; he concludes that the probabilities favor the affirmative view.

A. M. Vitti, S.J., "L'Eloquenza di S. Paolo nelle sue lettere" (413-425); "L'Eloquenza di S. Paolo colta al vivo da S. Luca negli Atti" (*ibid.,* 22, 1941, 159-197). The earlier article touches on some features of St. Paul's eloquence disclosed by the Epistle. The latter one takes note of some objections to the historicity of Acts; after which the author selects for analysis four types of discourse given by St. Paul. In addressing the pagans (Lystra, Athens), the Jews (Pisidian Antioch), Christians (Miletus), and in his apologies before the people and before Agrippa, the Apostle made use of a varied eloquence which is clearly reflected by St. Luke's text.

Biblica, 22, 1941. Joseph Reuss, "Der Exeget Ammonius und die Fragmente senies Matthäus-und Johannes-Kommentars" (13-20). The commentary on Matthew ascribed to Ammonius of Alexandria is not genuine. His commentary on St. John can be restored almost entire from various *catenae*.

José M. Bover, S.J., "Gloriamur in spe (Rom. 5:2)" (41-45). Καυχᾶσθαι denotes jubilation or joy, as a study of the word discloses.

Alban Dold, "Neue Teile der ältesten Vulgata- Evangelienhandschrift aus dem 5. Jahrhundert (der St. Galler Sammelhandschrift 1395 zugehörig)" (105-146). The new fragments, from Matthew, Mark and Luke, enlarge the matter made public in Turner's *The Oldest Manuscript of the Vulgate Gospels*. Nothing new has been found from St. John; and the relationship of this Ms. to other witnesses of the text cannot be accurately gauged because what we have of it provides so small a part of the entire Gospel text.

Bernhard Bischoff, "Zur Rekonstruktion des Sangallensis (Σ) und der Vorlage seiner Marginalien" (147-58). Inquires into the sources for Σ's marginal notes; calls attention to other codices in which the influence of Sangallensis can be traced, suggesting that both its text and its marginal notes might be recovered in their entirety by use of these witnesses.

Biblical Archaeologist, 4, 1941. W. A. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands: II. Athens" (1-10). A continuation, cf. *ibid.*, 3, 1940, 18-24.

Bulletin of the American Schools of Oriental Research, 81, 1941. W. F. Albright, "New Light on the Walls of Jerusalem in the New Testament Age" (6-10). The Merrill line of wall is the third wall described by Josephus.

Church Quarterly Review, 132, 1941. The Bishop of Gloucester, "The Doctrine of Grace: the Biblical Basis" (1-25). Part of a series of articles on grace; treats of the nature of grace, faith, justification, salvation, election, divine sovereignty, and human responsibility according to St. Paul.

Civiltà Cattolica, Anno 92, 1941, II. A. M. Vitti, "Ultimi Studi su S. Paolo" (216-21). A review of work on St. Paul since 1936.

Clergy Review, 20, 1941. R. Dyson and B. Leeming, S.J. "Except it be for fornication (283-294). A note on Matthew 19:3-12. The authors argue that the exception refers to incestuous unions only.

Divus Thomas, 43, 1940. P. Dulau, C.M., "Le message chrétien des origines," 41-46. A reply to Hatch's contentions (cf. JBL, 59, 1939, 1-13) that the first preachers of the Gospel were not greatly concerned with the events in Christ's life nor with his teaching, that they did not teach his divinity from the beginning, that Christianity was somewhat like other oriental religions offering salvation.

G. M. Perrella, "Il testo di San Papia circa 'Giovanni l'Anziano'" (47-56). He concludes that the text of Papias does not require the existence of a John the Elder distinct from the Apostle, and that even if it did, it would still be no proof that the former was the author of the Fourth Gospel. A note is added on Papias being himself a disciple of St. John the Apostle.

P. Dulau, C.M., "Remittuntur ei peccata multa 'quoniam' dilexit multum (Luc. 7:47a)" (156-61). Proposes that the text should include not ὅτι but διότι, and should then be rendered "Many sins are forgiven her; therefore she has loved much."

G. M. Perrella, C.M., "Senso mariologico dell' Apocalisse XII" (215-22). The woman in Apoc. 12 is in the literal explicit sense the Church, in the literal implicit sense, the Blessed Virgin Mary.

Ecclesiastical Review, 104, 1941, Jan.-June. Raymond Stoll, "The Sermon on the Mount" (193-209; 301-18; 395-411). A literal explanation of Mt. 5-7.

John P. Weisengoff, "The Acquisition, Maintenance and Recovery of Life according to St. John" (492-505). A marshalling of St. John's texts on the points named.

Ibid., 105, 1941, July—. Raymond Stoll, "The Unjust Steward: a Problem in Interpretation" (16-27). The point of the parable is that as the steward provided for the future and made friends by his use of worldly goods, the Christian should make friends by the use of the same goods, *i.e.*, by works of mercy and charity, in order to be received into an eternal home.

Expository Times, 52, 1940-41. John Foster, "What seekest thou? (John 4:27)" (p. 37). The purpose of this question would be to effect the departure of the woman.

J. Gwyn Griffiths, "2 Thess. II, 4" (p. 38). The *πάντα* is a masculine singular accusative, not a neuter plural.

F. D. Coggan, "Note on the Word *ὡσαννά*" (76-77). Calls attention to its character as a cognate of the proper name Jesus, and suggests that its use by the Jews on Palm Sunday involved recognition of this; it is not an ejaculation devoid of inner meaning, but has the specific meaning, "Save us."

W. Robinson, "Note on Lay-Celebration of the Eucharist" (p. 116). The author believes such a usage seems to be implied in the New Testament.

Kozue Tomoi, "The Plan of the First Epistle of John" (117-19). Alternative to a plan presented *ibid.*, 51, 347-50, by C. C. Oke. Tomoi's involves transposing 4:1-6 before chapter 5, and recognizes two main divisions, Koinonia (1:5-2:28) and Sonship (2:29-5:12).

C. G. Sheward, "The Lord's Prayer: a Study in Sources" (119-20). Luke is indebted to Q for his version of the Lord's Prayer. This is the more primitive form. Matthew, although he probably knew the Q version, preferred M.

Harold A. Guy, "The Element of Abruptness in the Teaching of Jesus" (238-9).

R. O. P. Taylor, "A Neglected Clue in Hebrews, XI, 1" (256-59). Stresses the importance of the word *πραγμάτων* for the meaning of the verse. It signifies "affairs"; the clause should be understood to mean "a searching into and discovery of the activities of spiritual beings."

W. R. Hutton, "Hebrews IV, 11" (p. 316). Argues against Moffatt, (ICC, 53) that the author of Hebrews does not here drop the subject of "rest" and never refer to it again.

A. J. B. Higgins, "St. Mark X, 36" (p. 317). A note on the text; suggests reading a question in the verse: *τί θέλετέ με ποιῆσαι; ποιήσω ὑμῖν·*

W. F. Lofthouse, "The Holy Spirit in the Acts and the Fourth Gospel" (334-6). Christ said nothing to his disciples on the matter of the Spirit until just before he was taken away from them (John 14–16). The source of the conception of the Spirit in Acts 1–15 must be found in the teaching of Jesus.

W. W. Gould, "St. Paul and Nature" (337-40). An examination of some relevant passages in the Epistles of St. Paul, to show that "to a far greater extent than most of his interpreters seem to allow, he 'found religious meanings in the forms of nature.'"

Harvard Theological Review, 34, 1941. William H. P. Hatch, "An Early Edition of the New Testament in Greek" (69-78). A description and a brief textual study of Melchior Sessa's edition of the N.T., published in Venice in 1538.

J. G. Winter, "Another Instance of *ὀρθοποδεῖν*" (161-2). A passage from a papyrus of the University of Michigan collection, in which the author takes the verb to mean "advance," "progress," "grow up." Offered in support of the meaning "advance" proposed for the same word in Gal. 2:14, by C. H. Roberts in JTS 40, 1939, 55-56.

Homiletic and Pastoral Review, 41, 1941. John E. Steinmueller, "The Messiah according to Sholem Asch" (401-409). An appraisal of "The Nazarene."

Journal of Biblical Literature, 59, 1940. Pierson Parker, "A Proto-Lukan Basis for the Gospel according to the Hebrews" (471-78). The Gospel according to the Hebrews is not Matthean, but is to be related to the non-Markan portions of Luke.

Ibid., 60, 1941. C. C. McCown, "Gospel Geography: Fiction, Fact and Truth" (1-25). In Mk. 1–6:29 the Evangelist presents material for whose chronology and topography he lacked adequate data. Of Mk. 6:33–7:37, the section Mk. 8:1-26 is a duplicate in large part unhistorical. The data common to Mt. and Lk. adds little to what we know from Mk.; in at least one case "Matthew perpetrates more and worse absurdities than even the Fourth Gospel," and he affords no single case of independent, correct addition to Mk's geography. St. Luke manifests an interest in geography which makes of him only an inept compiler of disparate geographical notions woven into his narrative for literary effect. "The conclusions . . . are, therefore, largely negative." "Jesus apparently carried on no ministry in Perea, Samaria, Tyre and Sidon, or Jerusalem." McCown hopes for light on the beginnings of Christianity from archaeological work to reconstruct the "human geography" of first Century Galilee.

Donald W. Riddle, "The Problem of the Gospels" (97-111). Stresses the fact that the Gospel writers did not intend to provide us with biographies of Jesus as an individual with religious significance, but rather with presentations of Jesus as an object of religious faith and devotion. "Candor requires it to be said that whatever be its lip service to the teaching of Jesus, modern Christianity does not make direct use of the religion of Jesus, or of the religion which Jesus taught . . . . The result is that lives of Jesus, treating him as a religious subject, lack the compelling power and effectiveness which the gospels clearly have. . . . This suggests the question of value." The author sees no loss in maintaining the dichotomy of a Christ of faith and a Christ of history. The First Epistle of St. John might suggest some thoughts on this subject.

Robert M. Hawkins, "Romans: a Reinterpretation" (129-40). Professes an *a priori* unwillingness to admit as genuine everything that occurs in our text of even a 'critically' restricted Pauline corpus. The Epistle to the Romans is then cheerfully approached with scalpel in hand, on the assumption that not only is it a quite dead document with no real vital unity, but that it has undergone a patching-up process to bring it "into harmony with later orthodoxy." Chapter 16 is eliminated first. Then, "The original letter was written to Roman Christians in a church intensely Jewish in sympathy, if not in actual make-up, to commend to them Paul's own characteristically hellenistic interpretation of the Christian gospel." The development involves eliminating the concept of universal depravity of both Jew and gentile, and with it the text of 1:18-32, 3:9-20, 23-26. The religion offered by Paul is a mystery religion of a gentile character, which the Jews are called upon to embrace, forsaking their following of the Law. Chapter 15:8-13 is to be rejected because it teaches the fulfilment of Judaism in Christ!

Pierson Parker, "The Meaning of 'Son of Man'" (151-57). The O.T. passages, including Dan. 7:13, are accounted for as meaning "human being." The passages in Enoch do not use the phrase (three different phrases, in the Ethiopic) with a technical significance. The New Testament usage is treated by reducing the pertinent passages to three, which are then questioned as to their authenticity. Yet the author admits Jesus meant something by applying the phrase to himself; and suggests that by so doing he claimed to be a prophet!

J. Merle Rife, "The Literary Background of Revelation II-III" (179-82). Rather than the Pauline Epistles (as proposed by Goodspeed), Rife sees the prophecies to seven nations in Amos 1-2 as the prototype for Apoc. 2-3.

Journal of Religion, 21, 1941. Walter W. Sikes, "The Anti-Semitism of the Fourth Gospel" 23-30. A defense against the charge.

D. W. Riddle, "The Influence of Environment on the Growing Gospel Tradition," (135-46). An attempt "to show that *Sitz im Leben* is a highly efficient method of Gospel analysis." "Form-criticism does not limit itself solely to the task of discovering the original form and nature of the materials which make up the Gospels; it undertakes also to work out the processes by which these materials had their rise and by which they grew into the Gospels."

S. MacLean Gilmour, "How Relevant is the Ethic of Jesus?" (253-64). A study of some attitudes regarding the relationship between Christ's eschatology and his ethics, with the author's conclusion that the former conditioned the latter. Christ's ethics, however, is an "ultimate norm but not an immediately practicable or applicable strategy."

Journal of Theological Studies, 41, 1940. C. C. Tarelli, "The Chester Beatty Papyrus and the Western and Byzantine Texts" (253-260). "The testimony of *p45* suggests that the 'Western' text is a text which has departed in an unusually large number of cases from the main line of manuscript tradition, but that it by no means differs from that tradition *toto suo habitu universoque colore*." "There is no evidence of the existence of a 'pure' K text in the fourth century, but only of 'mixed' texts more or less approximating to K. While such a manuscript as C has many K readings in a different mixture, *p45* now presents us with an earlier example of a 'mixed' text, in which readings which are later found only in K documents are present in company with 'Neutral' and 'Western' readings."

C. C. Tarelli, "A Note on Luke XII, 15" (260-62). Clement of Alexandria had the true reading of the passage: *ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ τὰ ὑπάρχοντα ἔστιν ἡ ζωὴ αὐτοῦ·*

R. G. Bury, "St. John X, 29" (262-3). Suggests that the original reading was something like: *ὁ πατήρ μου ὃ δέδωκέν μοι <ἐν ἐμοὶ> ζῶν ἐστίν·*

Ibid., 42, 1941. J. M. Creed, "The Study of the New Testament" (1-11). An inaugural lecture delivered in 1927, in which the author outlined the history of New Testament study in England through the 19th Century, presented some N.T. problems, and suggested some solutions.

A. Souter, "Notes on Incidental Gospel Quotations in Jerome's Commentary on St. Matthew's Gospel" (12-18). Gives St. Jerome's quotations from Mark, Luke and John, in which the text differs from that of the Vulgate.

G. D. Kilpatrick, "Mark I, 45." "The Chester Beatty Papyrus *p46* and Hebrews XI, 4" (67-69). The first note defends the interpretation that our Lord "published the word"; the second advocates the omission, from a line of text to be supplied, of *τῷ θεῷ* rather than *παρὰ Καίν*.

M. Black, "Does an Aramaic Tradition Underlie John I, 16?" (69-70). Suggests an original Aramaic play on words, not understood by the translator into Greek, for *χάριν ἀντὶ χάριτος*, with the meaning of "grace instead of disgrace."

Revue de Théologie et de Philosophie, 117, 1940. Charles Masson, "Le Prologue du quatrième évangile" (297-311). The prologue contains a hymn to the Logos Incarnate, consisting of vv. 1-3,10b-c,14,16. vv. 6-8,15 are interpolations inserted by the author of the fourth Gospel, while vv. 4-5,9 are the author's setting for vv. 6-9. Vv. 17-18 are the author's own comment. More Form-criticism.

Stimmen der Zeit, 138, 1941. M. Zerwick, "Evangelium in heutiger Sicht" (225-34). From four works, two Protestant and two Catholic, on the Gospel of St. Mark, the author brings out the manner in which the Gospel is presented to men today.

Theological Studies, 2, 1941. P. Gaechter, S.J., "The Chronology from Mary's Betrothal to the Birth of Christ" (145-70; to be cont'd). The purpose of the essay is to establish as probable the following chronology: Mary was betrothed in the Autumn of 9 B.C.; the Annunciation took place in June-July, the Visitation began soon after, the return to Nazareth was in October-November, and this was quickly followed by the journey to Bethlehem in 8 B.C. The Nativity occurred in March-April of 7 B.C. Points touched in this first article are, Jewish marriage laws and customs, Mary as a spouse, Luke 1:34, 39-40,56.

Theologisch-praktische Quartalschrift, 93, 1940. Peter Ketter, "Der Vater im Himmel" (1-10; 95-103). A study in biblical theology of the New Testament.

Damian Klein, O.F.M., "Das Opfer des Herrn am Kreuze" (112-28). Includes a discussion (pp. 123-28) of "IV. Das eine Herrenopfer," on the basis of the "Una oblatione consummavit" of Hebr. 10:14 (cpr. P. Rupprecht in *Theologische Quartalschrift,* 121, 1940, 1-13).

Theologische Literaturzeitung, 65, 1940. Joachim Jeremias, "Hilfsmittel zum Studium der Muttersprache Jesu" (coll. 177-82). Under this title Jeremias cites a number of recent works bearing on the Aramaic of Jewish circles in Galilee during Christian times.

Ibid., Noteworthy reviews: "Die neue römische Vulgata," a review by Hans Lietzmann in which the 'rule of iron' is once more discussed (225-30); Emanuel Hirsch's "Die Auferstehungsgeschichten und der christliche Glaube," reviewed by R. Bultmann; K. Pohlmann's "Der Gottesgedanke Jesu als Gegensatz gegen den israelitisch-jüdischen Gottesgedanken," reviewed by W. Grundmann.

Theologische Revue, 39, 1940. A review (coll. 109-112) by Heinrich Vogels of Curt Peters' "Das Diatessaron Tatians," in which the reviewer questions the basis for Peters' definitive assertion of the Syriac origin of Tatian's work, its use of the Gospel according to the Hebrews, etc.

JOHN P. WEISENGOFF
PATRICK W. SKEHAN

The Catholic University of America,
Washington, D. C.

BIBLICAL NEWS

According to the latest report approximately 500,000 copies of the Confraternity Edition of the New Testament have been sold. So far about fifty per cent of the Catholics of this country have been reached. This number is growing steadily, since some of the largest dioceses in the nation had put off their solicitation for the book until later in the year. After the initial drive has been completed the number of copies sold will probably reach the one million mark. Later the sale of the book will probably be promoted in an organized way under the auspices of the Confraternity of Christian Doctrine.

The next general meeting of the Catholic Biblical Association will be held in Philadelphia, November 15 and 16 in conjunction with the National Congress of the Confraternity of Christian Doctrine and under the patronage of His Eminence Denis Cardinal Dougherty. One session will be given over to the reading and discussion of papers as in past years. A second session will be taken up with an intense discussion of the place of Sacred Scripture in Ecclesiastical studies. A third session will be devoted to a discussion of the revised New Testament which will be featured at the congress.

The Catholic Biblical Association of America was incorporated last April. At its next meeting the corporation must formally adopt the Constitution and By-Laws by which it is to be governed. If any changes are to be made in the Association's present laws they should be suggested as early as possible, since the present Constitution requires that "notice of any proposed amendment shall have been sent to the members of the Association at least three weeks before the meeting at which it is to be considered." Members of the Association are therefore urged to give this matter their immediate attention in order that the final draft of the Constitutions may be drawn up.

The Reverend Donat Poulet, O.M.I., Vice-President of the Catholic Biblical Association for the year 1939, and professor of Sacred Scripture of the University of Ottawa, Canada, has been appointed Superior of the Sacred Heart Juniorate in Ottawa.

The Reverend Gabriel Mario Allegra, O.F.M., noted Sinologist, is head of the biblical committee that will translate the Bible into modern vernacular and classical Chinese. Father Allegra is professor of Sacred Scripture at St. Anthony's, Rome, Italy.

The Right Reverend Henry Hyvernat, last survivor of the original faculty of the Catholic University of America, died on May 29. Monsignor Hyvernat was a noted authority on several Oriental languages and biblical archaeology. He was born at Saint-Julien-en-Jarret, Loire, France, on June 30, 1858, and received his early education at the Petit Seminaire de Saint Jean, Lyons, from 1867-1876. In 1876 he received his B. Litt. from the University of France. Later he attended the seminaries of Issy and Paris, and received his S.T.D. from the Pontifical University in Rome in 1882. In 1903 Monsignor Hyvernat helped to organize the Corpus Scriptorum Orientalium Christianorum, which at his suggestion was in 1912 placed under the joint auspices of the Catholic University of America and the University of Louvain. In 1919 he received an honorary Litt.D from the University of Michigan.

Before coming to America and the Catholic University, Monsignor Hyvernat taught at the Chapelain de Saint Louis des Francais, Rome, in 1882. From 1885 to 1888 he was professor of Assyriology and Egyptology at the Apollinare, Rome. He also held the office of interpreter for Oriental languages at the Sacred Congregation de Propaganda Fide from 1885 to 1889.

For more than fifty years Monsignor Hyvernat occupied the Andrews Chair of Biblical Archaeology at the Catholic University and was head of the department of Semitic and Egyptian languages. His native country made him successively a chevalier and an officer of the Legion of Honor.

In 1938 Pope Pius XI elevated Monsignor Hyvernat to the rank of domestic prelate, and in the jubilee year of the University to the dignity of prothonotary apostolic. In celebrating its jubilee the University bestowed upon him the honorary LL.D. In 1938 ill health forced Monsignor Hyvernat to abandon most of his activities, but he continued as a consultant until 1940.

BOOK REVIEWS

WILLIAM J. McGARRY, S.J., S.T.D., S.Sc.L., *Unto the End* (New York: America Press, 1941).

"Having loved his own who were in the world, he loved them unto the end." (Jn.13:1) The strong yet tender love of Christ's Heart is manifested in a singular way in His discourse on love at the Last Supper. St. John, the beloved disciple, was fittingly chosen by the Holy Ghost to be the evangelist of this glorious discourse. The five chapters of John's Gospel treating of the Last Supper are certainly some of the most sublime parts of the entire Bible. Fr. McGarry's meditations on these splendid chapters are the rich fruit of much prayer and study. In beautiful English, the distinguished author takes us through these chapters verse for verse. And how delightfully! To those who cry out to us: "We wish to see Jesus" this book should be given for earnest reading. In a charming and intimate style, the learned author opens a little wider the door-wound of Christ's Heart, and lets us enter into this chamber of delights to exclaim with St. Bonaventure, "Quam jucundum habitare in Corde hoc!" There is about this book a certain aura of tremendous solemnity . . . the solemnity of the Supper Room . . . the solemnity of the Incarnate Word about to give Himself as spiritual Food for all nations! The off-flash of the unutterable majesty of Jesus Christ is caught in these meditations even as the odor of incense clings to sacred vestments. The book is awe-inspiring! But better still, it gives one a deeper insight into the profound love of Christ for mankind.

The considerations on these chapters are pregnant with rich material for prayer and self-searching. The book contains a world of erudition. History, archaeology, theology, philosophy and sound exegesis are all deftly used to bring out the more clearly the "length, the height and the depth" of the mystery of Christ's love. This review is written on the Feast of Christ's Transfiguration. The eighth response of today's Matins gives expression to the mind's satisfaction in reading this book, "Deus, qui fecit de tenebris lumen splendescere, illuxit in cordibus nostris, ad illuminationem scientiae claritatis Dei in facie Jesu Christi." Whilst the heart exclaims in the words of today's third response, "Videte qualem caritatem dedit nobis Deus Pater ut filii Dei nominemur et simus!"

Fr. McGarry's book is unique in its way. There is no English book quite like it. Clergy, religious and laity will enjoy the fresh approach to meditation that this book gives them. The solid doctrine and practical applications of each part are so appealing that the book is ideal for public reading and especially for Holy Hour meditations.

We hope it will not seem unjust if we single out a few chapters as particularly beautiful. Although every chapter gives us special light on Christ's splendor and love, yet the one on heaven, the eventual place of union, and the other on the parable of the vine have a charm all their own because the material there treated is such a consolation and so vital for the Christian life. But, no, we must not single out just certain chapters. Every one is precious, replete with doctrine and glory. Those on the Holy Ghost and the High Priestly Prayer will undoubtedly lead many souls to greater devotion to the Holy Spirit and to the Priestly Heart of Christ.

"Cor Pauli, cor Christi." Fr. McGarry followed this dictum in his work. First he gave us a splendid book on "Paul and the Crucified" to prepare us for this one. Now we can also say "Cor Johannis, cor Christi." May this book be a help to many souls to come closer to Christ's Heart, the "Burning Furnace of Charity!" We hope to see more books of this kind by Fr. McGarry.

CUTHBERT GUMBINGER, O.F.M.CAP.

ED. FRANCIS ZORELL, S.J.., *Lexicon Hebraicum et Aramaicum Veteris Testamenti* (Rome: Pontifical Biblical Institute, 1940). Fasc. 1, אָב to בָּלַג; Fasc. 2, בִּלְגָּה to חָדָשׁ.

That Fr. Zorell, so well known in exegesis, was to produce a Hebrew and Aramaic lexicon in Latin, was welcome news a few years ago, however little space his labors seemed to leave him for so great a task. With the first two fascicles now before us, we learn that it has been in contemplation for nearly twenty-five years, or since the need of a good lexicon in Latin for priestly students became evident. The late Fr. Martin Hagen, S.J., had lived to complete his own part, the treatment of proper names and of some other subjects condensed from his own *Realia Biblica.* This has now been revised by Fr. Augustin Bea, S.J., in the light of later material and more mature opinion. The main body of the work, now completed, is due to Fr. Zorell.

The page, in two columns as usual, is slightly larger than that of the average lexicon of biblical Hebrew. This is mainly due to type and spacing, which are ample enough to make a more readable page than such works commonly present. Space is economized by using a few special symbols for common grammatical and literary categories, in addition to the most familiar abbreviations. Biblical references employ two sizes of numbers for chapter and verse. Supralinear words and numerals, likely to produce a confusing effect, are nowhere used in the body of an article; and uniformity is further aided by transcribing all words from other Semitic languages, except Aramaic.

All this gives to the page a pleasing effect of regularity, while the matter is still easy to peruse in detail. There is a moderate sprinkling of typographical errors, but of slight consequence, and also easily detected.

The separately printed index of abbreviations and bibliography is complete, except that *"car.,"* an adjective accompanying some proper names, is nowhere explained. A good selection of *opera saepius citata* is given, while sources less often cited are designated in full within the text. But the format of this index is the one practical blemish to the usefulness of the work, since it makes a triply folded sheet of six pages, thus difficult to insert in a bound work, but with matter so arranged that the pages cannot be cut apart. Had smaller type been used for the index, the whole might have occupied a double sheet with its matter consecutive through four pages.

The latest sources of information are well utilized. Pilter's helpful collection "The Pentateuch," a work deserving to be better known, is among the *saepius citata.* The articles contain appropriate references to the Hebrew of Sirach, the Elephantine papyri, the Lakish ostraca, and the Ugaritic literature of Ras Shamra. At the same time a prudent balance is preserved towards the adoption of new opinions. Thus, the identification of Tell Beit Mirsim as the ancient *D^{e}bir* is compared with earlier opinions; and the sage *Dan'el* of Ezechiel's pages, while duly distinguished from the Prophet Daniel, is not decisively identified with the heroic *Dan'el* of Ras Shamra, who, as Joüon has observed, is not presented in the character of a wise or a just man. This impartial display of differing opinions on personal and geographical names, as well as on common vocables, characterizes the whole work as one of scholarly prudence not less than of the best information. Older sources of solid worth are not neglected, and we are glad to meet with Schleusner among them. As for more immediate models in lexicography, Buhl's (16th) edition of Gesenius, as well as the original *Thesaurus,* appears in the index, but not the edition of Brown, Driver and Briggs, while E. König's *Lehrgebäude* is included instead of his *Lexikon,* doubtless as more detailed.

The articles are arranged in alphabetical order, not in that of roots, as is the case also with Buhl. Each primitive form is accompanied by a list of its derivatives. Notes on etymology usually conclude the articles, enclosed in brackets, and cite the appropriate cognate words of other Semitic languages without, as a rule, deciding the exact root of the group. Where necessary, however, a Hebrew ground form not actually known in use is duly supplied, and always designated as inferential. Words cited from the Hebrew of Sirach are supplied with vowels.

As regards equivalents, proper names are transcribed as in the Vulgate, in keeping with the purposes of a lexicon in Latin. When their etymological meanings are not evident, no space is wasted in conjectures. The Vulgate equivalents of proper names, and the meanings of other vocables, are italicized, so as easily to catch the eye. In the case of common vocables of all parts of speech, varieties of meaning in different contexts are well distinguished and sufficiently illustrated. Occasionally, where meanings must be arranged in groups respectively traceable to more radical values of the word, these latter appear in heavy facing, and their derivatives in the usual italics. This is in keeping with the uniform treatment of verbs, where the different stems are indented as paragraphs, headed by their conventional designations in heavy faced type.

Here and there, as in every good work, one may find some matter for discussion. For instance, in subscribing to "kiss the Son" in Ps. 2:12, the author overlooks the strongest reason against this reading of *bar* as Aramaic, which is that the regular Hebrew *ben* occurs only five verses earlier. Again: if *dabar* as "affair" or "thing" does sometimes denote an "action," is it therefore true that *'erwath dabar* (Deut. 23:15; 24:1) means *actus foedus,* and not rather an object, of any class, which a sense of decency would conceal from view? In the latter case, Deut. 24:1 might include either deformity or disease involving neither action nor its consequence; in Deut. 23:15 the whole reference is to an unsightly object. Again it is true that by *da'ath* "significatur imprimis scientia de Deo ac de recto Dei servitio et cultu," but is this very knowledge "fere idem quod *sapientia*" on the strength of one parallel, and that explicable otherwise? Or is it rather a definite and systematic knowledge of one's religious beliefs and duties? Commonly throughout the canonical Prophets we find *da'ath* the professional custody of the priesthood (as e.g. in Mal. 2:7), and linked with the prophetical "word of Yahweh" as the twofold *fons doctrinae;* and here the object of *da'ath* is *ex professo* the Torah, or "faith once delivered." We venture to doubt if its meaning tends to approximate to that of *ḥokmah,* which is quite as much a moral as an intellectual quality, "wisdom" thus standing to "knowledge" in a relation analogous to that of the corresponding attributes of God. Finally, we should have appreciated further treatment of some of the idiomatic uses of *ben.*

But these are trifling questions in judging a work of such exhaustive scope and standard value. The reviewer himself will turn to it with a sense of security, and many a generation of ecclesiastical students of Hebrew will realize their indebtedness to its learned and industrious authors.

W. H. MCCLELLAN, S.J.

Consejo Superior De Investigaciones Cientificas. Patronato "Raimundo Lulio," Instituto "Franciscoo Suarez." *Revista Espanola de Teologia.* Vol. 1. Fasc. 1. 1941. Pp. 246.

Since Franco's victory in Spain a strong intellectual revival has come to the fore, and its center is the Consejo Superior De Investigaciones Cientificas, where prominent Spanish scholars gather together for the purpose of research work. The main objective of these scholars is the editing of several reviews and periodicals. Already the Institute has published a number of them, but here we are concerned primarily with the latest review on theological studies.

Theologians have long realized the important place and the enormous tradition which Spain has held in the field of theology. The works of such scholars as Cano, Suarez, Molina, Sota, Fray Luis de Leon, and numerous others are still read and quoted to advantage by modern authors. Therefore, since the aim of the Spanish government is the restoration of the old Spanish traditions, it is natural and fitting for theology to hold an important place in this center of research. The theological studies are under the patronage of "Raimundo Lulio" and Instituto "Francisco Suarez." The complete program which has been drawn up includes among other things the organization of an extensive library, an index of the most important works published in the field of theology during the past fifty years, the establishment of scholarships for Spanish students engaged in research work, and, as much as possible, the popularization of theological studies among the people.

The *Revista Espanola de Teologia* is already an accomplished fact. In the near future a similar review on biblical studies will be published. However, the review under discussion contains two excellent articles on biblical subjects: "El concepto de Profeta en el Antiguo Testamento," by Jesus Enciso Viana, and "Jo. 8, 25: Principium qui et loquor vobis," by Daniel Garcia Hughes. The review is printed in clear, legible type; its only defect, if we might call it one, is that most of the articles are too long. Its usefulness too might be increased by the addition of a page index in the summary. The review undoubtedly is a distinct contribution to the field of Catholic theology, and, in the future theologians as well as biblical scholars should find it very useful for a more complete knowledge of Spanish traditions and scholars.

CHARLES H. PICKAR, O.S.A.

DONAT POULET, O.M.I., S.T.D., SS.L., *Tous les Hommes Sont-ils Fils de Noe?* (Ottawa, Canada: Ottawa University Press, 1941).

The Very Reverend Father Poulet, formerly professor of Sacred Scripture at the University of Ottawa and now superior of the Oblate scholasticate in the same city, has written a book of over 400 pages on questions connected with the Deluge. His title, which asks whether all men are descended from Noe, indicates the subject which he is principally interested in, but it does not suggest the wide range of his work. There are six chapters, of which two contain a long but spritely commentary on Genesis 6:1–9:13, and of which the other four contain long discussions about the universality of the Deluge, not only in the case of men but in the case of all living things and of the earth.

Father Poulet does not keep us in suspense regarding his own views. In his foreword he qualifies as absurd the notion that the Deluge extended to the whole world or, to use a word which is a favorite among writers on the subject, that it was "GEOGRAPHICALLY" universal; but he makes it clear from the beginning that he regards it as "anthropologically" universal, that is, that all men died in the Deluge except the eight who were saved by the Ark. He tells us that it is not absolutely certain that this is so, but most probable. As for the animals, he does not think that Noe would have had room for pairs of all their species even if he had provided them with the lighting and ventilation system thought out by Dom Calmet and illustrated by Father Poulet on his front cover.

Besides setting forth the pertinent biblical texts and discussing them, Father Poulet studies attentively the Fathers and other witnesses of tradition. Particularly interesting is his review of the controversy usually connected with the names of Motais and Lamy, which arose some sixty years ago. Father Motais was an Oratorian of Rennes who wrote a very influential book on *The Biblical Deluge in the Light of Faith, the Bible and Science,* published in Paris in 1885. He maintained that the Deluge was restricted not only as regards the earth but as regards mankind. Canon Lamy, a professor of Louvain, argued heatedly in *La Controverse* of Lyons that there was no reason to think that the Sacred Writer meant less than *all* when he said that the waters of the Deluge cover all the earth and destroyed all living things except those in the Ark. Father Poulet quotes Lamy at great length in the first article of his fourth chapter and then sets forth, also in a leisurely way, the objections which have been formulated against Lamy's thesis. So, here and elsewhere, does our author by copious quotation dispense us from following him to the Harvard library and other such repositories of ancient documents.

Anent documents, Father Poulet has neglected an opportunity to tell us something about the documents utilized by the one who wrote the narrative of the Deluge as we have it at present. There are two such documents, at least; and they have considerable divergencies concerning the number of animals that went into the Ark, the duration of the inundation, its physical causes, etc. We would not of course intimate that the writer of our composite narrative fell into error when he put alongside one another divergent bits of information: the inspired writers did not write to contradict themselves, as Father Lagrange used to insist.

That there are distinct documents behind the account of our Bible was taken for granted by Father Vaccari, S.J., of the Biblical Institute, in the séance held in presence of His Holiness, Pope Pius XI, which was reported by the *Osservatore Romano* in its issue for September 24, 1937, the *Croix* of Paris for October 27, 1937, the *Verbum Domini,* XVII, pp 371 ff. and the *Revue Biblique* for April, 1938, in the last article Father Lagrange was to write. Father Vaccari says substantially:

> When the Pentateuch, the exclusive work of Moses, spread among the Israelites it took on with time, in different places and circles, such variants as a long period of transmission (oral or written) is wont to produce; among others diversity of divine names. When it was desired to bring back to unity the two currents deriving from one source, they mingled, and this occasioned the fusion of one mixed text, by following for one part the text of one redaction, for another a different redaction; whence the variety of language and style. Sometimes the two redactions were put alongside each other, and there resulted doublets. More rarely, the threads of the two redactions intermingled in the same narrative, as in the narrative of the Deluge.

A certain amount of literary criticism is useful. It is especially so in studying this passage. It helps one to realize what is meant by "primitive history" in the first eleven chapters of Genesis and it exempts one from unnatural harmonizations.

Father Poulet should have given us, together with so many other good things, a real index. It would greatly facilitate reading, and especially rereading and consultation of his voluminous work.

W. S. REILLY, S.S.

FAMILY 13 (THE FERRAR GROUP). *The Text According to Mark. With a Collation of Codex 28 of the Gospels.* By Kirsopp and Silva Lake. Studies and Documents. Edited by Kirsopp Lake and Silva Lake. XI (Philadelphia: University of Pennsylvania Press. 1941). Pp. xi & 161. $4.25.

Seventy years have passed since William Ferrar and Thomas Abbott of Trinity College, Dublin studied the codices which became famous under the title of the Ferrar Group. How important was their contribution can be deduced from the mere list of the famous scholars who in the intervening years have produced scholarly work upon the same subject—Abbé Martin, the Bollandist Fr. Delahaye, Cardinal Mercati, Rendel Harris, Scrivener, Kirsopp Lake, von Soden and R. P. Blake.

The present volume gives the text of Mark as reconstructed from the Ferrar Group. In Chapter I, dealing with the history of research on these manuscripts, Lake admits that his text differs much from that of Abbott "partly because Ferrar and Abbott were operating with only 4 mss, whereas we have nine, and partly because it is now plain that these nine mss represent—as von Soden saw—three intermediate archetypes" (p. 8f). The Ferrar group is not Caesarean. "In all probability, the text of pap 45, and by implication that of W, fam. 13 and 28, is not a bad 'Caesarean' text, but a pre-Origenian text which was revised into the true 'Caesarean' " (p. 7).

Chapter II describes the various MSS belonging to the group. In Codex 124 (12th century) the last four folia during the process of rebinding were disarranged, so that instead of running in the order "abcd", they now are in the order "badc" (p. 17). Such an interchange of leaves could have occurred centuries earlier and adds probability to the opinion of those who postulate some such interchange of folia in the original of St. John's Gospel[1] which would invert the order of chapters 5 and 6. Vellum and paper might be used in the same manuscript. Codex 69 from the 15th century is written on quinions "made up of three paper conjugates enclosed between two of vellum, so that the outside and middle leaves of each gathering are vellum" (p. 11). The thirteenth century codex 1689, seen by Gregory and Lake in 1902 and later by von Soden's collator, has since disappeared (p. 21).

The most interesting section for the specialist will be the "Notes on Textual Variants." One cannot fail to recognize the difficulty of the task of reconstructing the text and see how moderate the authors are in proposing their choice of a reading. The remark on *οἱ ὄχλοι* 6, 33, I found interesting. "This is one of the passages in which an Erasmian reading distorts the meaning of a collation. The T.R. reads *οἱ ὄχλοι*, as do all the Ferrar mss, but this reading is found, according to Tischendorf, in *non ita multis codicibus* and Legg quotes for it only the Ferrar group, W and 349. Probably, therefore, Erasmus found it in cod Evan 2, which he used as copy for Froben—but we have not verified this" (p. 48f). And Lake adds the sidelight, "It is amusing to note that Erasmus assured Pope Leo X that his edition was produced *non temere nec leve opere, sed adhibitis in consilium utriusque linguae codicibus,* though in fact he hardly used more than one codex and, in writing to a friend, says that his edition was *praecipitatum verius quam editum*" (p. 49 n. 6).

The date of the manuscripts, often put in the 12th century, Lake considers as too late. He thinks the 11th century is more accurate. Part of his argument rests upon a work of Father Delahaye who showed that the St. Conon mentioned in the menology of cod 13 was not an obscure Italian saint of the 12th century, but a much earlier

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[1] M. Zerwick, S.J., *Verbum Domini* 19 (1939), 219-224.

St. Conon of Iconium (p. 54). The provenance of the manuscripts is undoubted. "Certainly all the extant Ferrar mss, except 69 were written in S. Italy" (p. 58f). Their archetype or one of its ancestors probably came from Egypt (p. 58).

Our congratulations to Studies and Documents and a sincere wish that they may continue to appear with regularity and promptness.

JOHN J. COLLINS, S.J.

MARTIN P. NILSSON, *The Historical Hellenistic Background of the New Testament* (Cambridge, Mass.: Harvard University Press, 1941). Pp. vi, 31. $.50.

The Historical Hellenistic Background of the New Testament is the Bedell Lecture for 1939 delivered by the author "in conjunction with the celebration of the centennial of the laying of the cornerstone of Bexley Hall, which houses the Divinity School of Kenyon College." While the article is only a brief summary of the historical events and deeds which exercised a distinct influence on Judaism and Christianity, Professor Nilsson manifests a comprehensive and thorough knowledge of Biblical History. The brochure provides interesting reading not only for the specialist, but also particularly for persons who have neither the time nor the desire for a more complete study of the problem.

CHARLES H. PICKAR, O.S.A.

BOOKS RECEIVED

(Some of these may be reviewed in subsequent issues)

L'Universite D'Ottawa, Canada:

Tous les Hommes Sont-Ils Fils de Noe? Etude Biblique et Apologétique. By Donat Poulet, O.M.I. 1941. Pp. 410. $2.50.

The Jewish Publication Society of America, Phila., Pa.:

Rome. By Hermann Vogelstein. Translated from the German by Moses Hadas. 1941. Pp. xiii, 421. $2.25.

St. Charles Seminary, Carthagena, Ohio:
Nuntius Aulae. Volume XXIV, No. 2.

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